

CHURCH MANAGEMENT

A Journal of Parish Administration

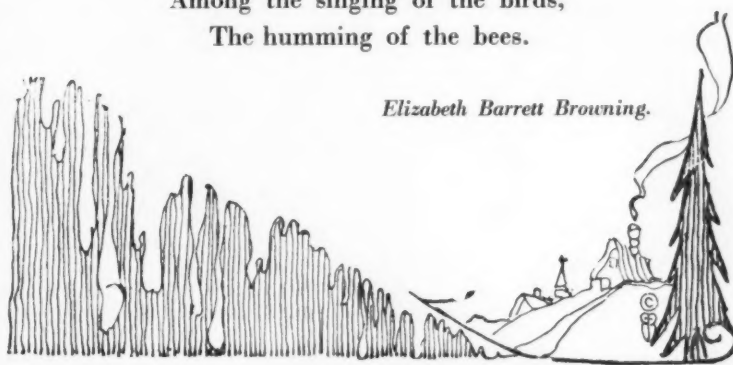
AUGUST
1931



Out In The Fields With God

The little cares that fretted me,
I lost them yesterday,
Among the fields, above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees;
Among the singing of the birds,
The humming of the bees.

Elizabeth Barrett Browning.



AUGUST
1931

VOLUME VII
NUMBER 11

CLEVELAND

Is Your Church Still in the Dark Ages?



MOST of us probably think of the Dark Ages as a dead issue—something that happened a long time ago—something that we had to study as boys—something wiped out today by the tremendous progress made by modern methods.

But think about those days for a minute. They were days of lost communication—days of doubt and mistrust—days when no man knew his neighbor—days when a man controlled only what he could hold by constant fighting—days when everyone was the enemy of everyone else, because no one understood what others were doing or trying to accomplish.

Printing was one of the most powerful influences in breaking the Dark Ages. The development of the art of printing spread knowledge and understanding through a world benighted. What, you ask, has all this to do with your ministry and your church?

Simply this: Any church today which does not set down its ideas and ideals in printing—any church that fails to keep the membership and community informed—is doing religious work by “dark age” methods. You, as a minister of the Gospel, cannot be known beyond your immediate circle; your prestige is limited; you cannot be understood except by a relatively few. In other words unless you use printing you as a minister are living in the Dark Ages. You cannot keep pace with modern pastors. You cannot be a success if you waste years trying to accomplish what others are doing in days and weeks.

Crystallize your thoughts in the printed page. Speak, through printing, to all you should reach. Look upon printing for what it is—the greatest instrument of communication, understanding, and progress ever devised by man. That is what printing is. That is what you should use it for. Prove this for yourself by establishing a Parish Paper now. Send the coupon.



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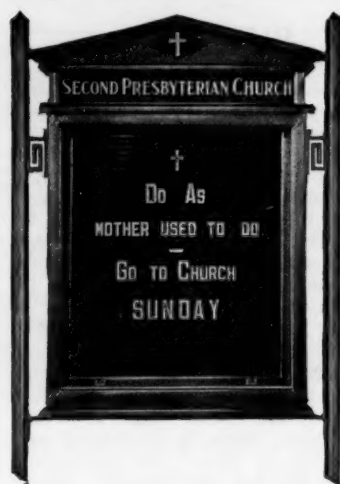
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C. M.—AUGUST

(Write Plainly)

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The Editor's Drawer

O, Ho, Hum

Gee, but this is a hot day. The pavements are burning up. The air which comes through the office window has been cooked before it reaches the editorial chair. Pastors are getting ready for their summer vacation. Wish I were going. I used to get six weeks each summer when I had a church. But then we started *Church Management*. O, ho, hum. Now I stay in the office and sweat. Wish I was a pastor.

I never would have started this thing if I had looked ahead. It's no fun trying to make a preacher's magazine pay these days. If I could only be re-convinced that it was worth while. Here is a friend of mine asking to have the magazine stopped. He has no money. Just enough for gasoline for the summer vacation. Not enough for the leading professional journal for ministers. I wonder how he thinks I will get my gasoline. O, ho, hum.

But here is a fellow who tried to get along without *Church Management*, but couldn't make it. He is the pastor of the Congregational Church, Alpena, Mich. He writes:

"I have tried my best to get along without 'Church Management' but find I cannot do it, so must whittle the money off somewhere else."

—Charles E. Trueblood.

That's worth sweating for, isn't it. Wish more ministers felt like that. Well, here is another—a United Brethren minister in Dawson, Iowa. He writes:

"We used the play from the May issue, 'When Mothers Meet,' by Bert Crocker. I think this alone is worth the price of subscription."

—W. Z. Henline.

The sun is not quite so hot now. Funny how a few kind words sorta chirps a fellow up. O, ho, hum. And here is a postal card from far off California.

"I enjoy this magazine and find it too helpful to miss a copy."

—C. L. Goodenough, Meridan, Calif.

I guess it is not going to be so bad in the city after all. Money is tight, of course. But I know that there are some twenty thousand ministers in America who are going to say, "*Church Management* first." It's a great life. O, ho, hum.

WILLIAM H. LEACH.

TERMS OF SUBSCRIPTION—Price per copy, 25 cents. Subscription One Year \$2.50 where United States domestic rate applies. Postage to Canada 25c per year additional. Foreign countries 50c per year additional.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

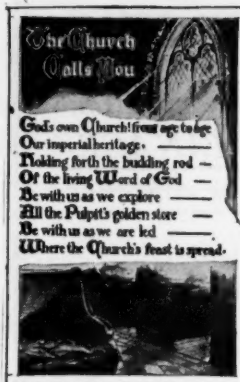


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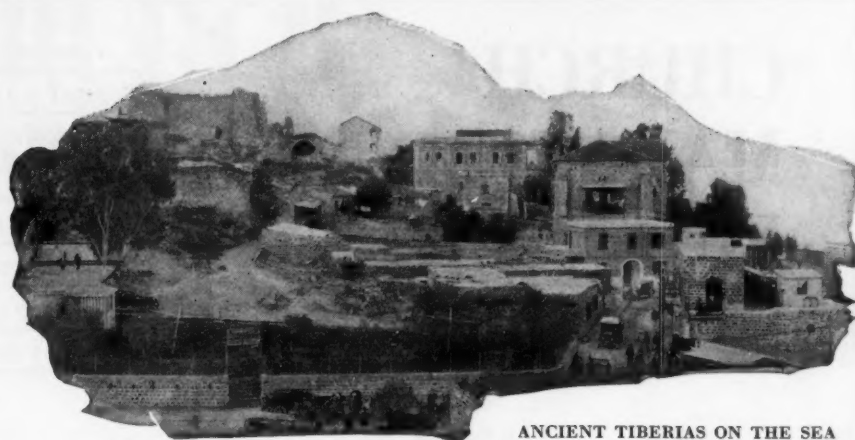
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VOLUME VII
NUMBER 11

CHURCH MANAGEMENT

AUGUST
1931

A Journal of Homiletics and Parish Administration

Edited by WILLIAM H. LEACH

Business Administration Of The Church

By Robert Cashman

Robert Cashman, who is the business manager of Chicago Theological Seminary, is student, teacher and practitioner of Church Administration. Each summer for some years he has had a course on this subject in the combined summer school of Chicago Divinity School and Chicago Theological Seminary. This article is in response to a query, "Just what do you mean by Church Business Administration?"



Robert Cashman

I THINK of this subject as pertaining first of all to the minister's personal conduct—his attitude toward business affairs in general; and then in a larger sense, to the administrative and promotional work of the entire church—local, community, state, nation and world.

Recently it was my privilege to be shown through a great citrus packing plant in the South by one of my minister friends. Here the oranges and grapefruit from near-by orchards were brought in by wagon loads, dumped into washing vats, scrubbed, paraffined, and carried forward on long revolving belts for inspection, then automatically sorted into bins, and were soon ready for crating, so many to the box. It was almost a magic process.

The imperfect fruit which was taken from the moving belts was called "culls."

My minister friend was well received. On his account, so was I. We were introduced to the managers of the plant who reverently and respectfully addressed us as Doctors of Divinity.

And then as we were about to leave, my friend inquired of the foreman as to the supply of culls, or rejected fruit. Being told that there was plenty, he asked if he might have perhaps a bushel of it. His request was granted, and in a few minutes he walked happily out of the packing plant with a large improvised bag of culls in his arms.

I never was more humiliated in my life. What

had happened? The "Doctors of Divinity" by selfishly asking for free fruit, had classed themselves with the culls in the laymen's mind. I do not consider this as good business judgment on the part of my minister friend, and yet in one form or another such practices are more or less common among many pastors, and they wonder what is wrong. Far rather would I have bought a box of the highest grade of fruit, as a present to my friend, than to have suffered this humiliation to my Master's work.

This same minister is preaching free of charge in a certain vacant church, hoping that in the course of time, the people will like him so well, they will call him permanently to their pulpit. In my opinion, this is not good business, for human nature is such that it does not value that for which no sacrifice is made.

A young minister applied to me to help him secure a clergy permit for railroad transportation, to which he was not entitled, desiring to take advantage of possible reduced rates for his personal benefits, rather than in the service of the church. I did not think this was good business for the church as a whole, and advised him against making the application. "He went away sorrowful."

The church is a big business institution, and it needs big men to run it. Organized religion in America represents an enormous enterprise, there being 212 denominations, with 232,000 congregations, and 44,-

What's Going on in the World



Current Events

or Modern Life

Communism--War--Crime

In the light of the

Ten Commandments

The above reproduction shows a most interesting announcement of the Moulton Memorial Baptist Church, Newburgh, New York, Ivanhoe McCollum, pastor. It is a four page announcement with the sermon topics on the inside pages. These are worth passing on.

THE MAN WITHOUT GOD

First Commandment—"Thou shalt have no other God before me." Are there communists and atheists in our city?

IDOL WORSHIP

Second Commandment—"Thou shalt not make unto thee a graven image." Do men make "luck," and "chance," their Gods?

POISON GAS

Third Commandment—"Thou shalt not take the name of the Lord, thy God, in vain." Is "swearing a blue streak," sign of a "yellow streak?"

HOLY DAY OR HOLIDAY

Fourth Commandment—"Remember the Sabbath Day to keep it holy." Does what we do on Sunday tell the world what we are?

HONORED PARENTS AND YOUNG FOOLS

Fifth Commandment—"Honor thy father and thy mother." Should a child honor a Godless parent?

THE KILLER

Sixth Commandment—"Thou shalt not kill." Is war, capital punishment, suicide, or taking life in any form ever justified?

THE DANGER ZONE

Seventh Commandment—"Thou shalt not commit adultery." Trial marriage or marriage on trial.

THE THIEF

Eighth Commandment—"Thou shalt not steal." Does it pay to be honest?

THE LIAR

Ninth Commandment—"Thou shalt not bear false witness against thy neighbor." Truth may be covered for a time but the avenging future turns on the searchlight.

GRAVES OF THE GREEDY

Tenth Commandment—"Thou shalt not covet." Itching palms and discontentment have overthrown many individuals and nations.

000,000 members more than 13 years of age. The annual budgets of these churches total more than \$800,000,000, while their property values run into the billions.

As ministers, have we been trained for such responsibilities, and are we ready to assume such leadership as the church requires along business lines?

William H. Leach, in his recent book on *Church Administration*, calls attention to the overlapping of the programs of the various church organizations, the men's groups perhaps covering some of the same fields that are occupied by the women's associations; the large and successful adult Bible class sometimes becoming an actual rival of the morning congregation, and other situations of this kind, which have made it a necessity for the minister to become an organizer and an administrator, as well as a preacher and a pastor, if he is to keep harmony within the ranks of his congregation.

It seems to me that one of our greatest neglects is the care of our church property. I was walking past a big stone church the other day with an elderly friend, who remarked,

"This church is nearest to me, and often I would like to attend its services, but there is no railing at the side of the steps to keep me from

falling, and so I go to another church two blocks away."

There is scarcely a church in a hundred that is kept clean and in good repair, from basement to tower room. We allow windows to become broken, electric lights to burn out, paint to peel off, and plaster to fall, pianos to get out of tune, store-rooms to become filled with all kinds of debris; we donate our worn-out dining room tables, rugs and davenports to the parlors of the church, and yet we expect our Sunday school workers to teach our children that "This is the House of the Lord" and that it must be revered and respected.

Whenever a church adopts a progressive program for the upkeep of its buildings and grounds, the whole community is sure to take on more civic pride. It is almost always so.

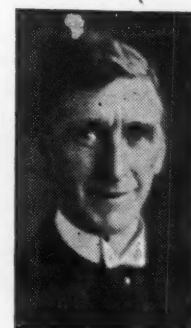
I remember my own election as chairman of the board of trustees of a certain church not long ago, when the honor was accompanied by a deficit of \$3,000 in the current budget. The first step I took was to "clean house" from basements to galleries and attics. Then I asked our trustees to spend \$3,000 more for necessary repairs, to replant the lawns and

(Now turn to page 822)

Making Difficulties

By J. W. G. Ward

The pastor of the First Congregational Church of Detroit has been talking to us about our ministry. In this paper he discusses difficulties: both those we confront and those we manufacture. Yes, there are both kinds. But if we start with ourselves and eliminate those of our own creation we are better prepared to face the others. And, God knows, there are enough of them.



J. W. G. Ward

ONE of the commonest topics of conversation in ministerial gatherings is the difficulties facing the church today. There are various explanations, more or less adequate, for that state of things. The religious indifference of the masses, the changed habits of the people, the secularizing of the Sabbath, are all arraigned. Happily, we have got over the futility of blaming everything on the World War, even if we have to saddle something else with the responsibility for things as they are. But almost every discussion eventually gets around to this—the trials and troubles of the minister himself.

Far be it from us to minimize them. They are real enough. Yet a more useful procedure may be to analyze them. We all have to deplore the situation in which the church finds itself. There are too much apathy and lukewarmness on the part of our adherents. The casual way in which the church obligations are met is a cause of much heart-burning. That so many of our men are honestly living up to the limits of their strength in the gallant attempt to bring in a better day for their churches cannot be gainsaid. Longer hours than any Union would tolerate for its members, poorer remuneration than many a navy would accept, are the daily lot of some of our brethren. While the burden of care they carry—for in doing their duty, everybody's worries are the minister's—is likely to take the heart out of the average man who is running a parish in days like these.

From that it will be readily seen that we have nothing but sympathy towards the harassed and heavy-hearted in our ranks. And our object is to render some service to those whose enthusiasm has evaporated, whose patience and faith are strained almost to breaking-point, and who feel like quitting.

If difficulties are so real and so numerous, then it stands to sense that it is the height of absurdity to make trouble. But that is what many a man does. Often it is unintentional. Were he suddenly confronted with the blunt statement that half his trials

were manufactured by himself, he would be either hurt or angry—perhaps both. We may, however, be permitted to hold up a mirror in which he may see the possibility of mistakes, and at the same time catch a glimpse of the pitfalls that await even his experienced feet.

The man who has, as we have previously suggested, learned to consume his own smoke, will not easily assume the role of the pessimist. Bewailing one's lot, continually harping on the good old times, or fishing for either sympathy or appreciation, are poor strategy and worse Christianity. Some of our organizations in the church are losing their effectiveness because we do not always communicate the spirit that makes for progress. After all, there is the place of leadership which only the minister can and ought to fill. He should not only direct, but also give color and tone to a meeting for which he is responsible. If he gets there, five minutes late, to find that the room is cold, unlighted, or in any way unprepared, or to find half a dozen disgruntled people waiting for him, there is only one man to blame for any want of eagerness, promptness, and co-operation, on the part of the others. That man is himself. He must create an atmosphere. He knows that. "Nothing succeeds like success." And yet success is out of the question unless the conditions that make it have been carefully studied in advance, and all that would militate against it rigidly avoided.

That emphasizes the need of foresight. It may be merely a committee meeting, but that can become a mighty obstacle in the path of progress unless one gives some thought to the business likely to be submitted, and the best line to be adopted. Spurgeon used to say that the finest committee for getting anything done consisted of two, of whom one was sick in bed! That is a witty way of saying that, after all, it generally depends on one man whether anything shall be accomplished or not. If the director cannot

direct, if he has only the haziest notions about what is most advisable, it is scarcely likely that much good will result. Of course, it may, in spite of the lack of a definite policy. It is better, however, to make it reasonably certain by being certainly reasonable, and by having thought out or discussed the business before the meeting assembles.

That does not imply that the minister should be a miniature Mussolini. There is nothing more fruitful as a trouble-maker than the dictatorial manner. The man who is always bent on getting his own way, will find he is himself getting in his own way. To quibble about non-essentials, until he has alienated the support he needs for the main issue, is not good business. He may know more about church work than anyone present; he ought to do so, considering that he has been specially trained for it. Yet to say so is asking for trouble. And that is one thing of which there is always plenty without seeking it. A little tact can work marvels. Courtesy and patience are also requisite. The willingness to make allowance for the member who means well, although his zeal is sometimes in inverse ratio to his common sense, must never be left out of the minister's equipment. Otherwise, difficulties will strew his path as thick as autumn leaves.

In the attempt to be genial, bright, and interesting, a man may sometimes mistake flippancy for genuine humor. It is good to be able to tell a story well, and to set the table in a roar. It may achieve much. All the same, there is a time for everything, and we must beware of the pun and quip, especially where reverence may suffer. It is safe rule never to jest about Biblical characters, nor ridicule anything connected with the church or its worship.

Pomposity, coupled with an undue sense of what is our rightful place, is another besetting sin. In one sense, it may lead a man to be continually insisting on deference being shown to him on every occasion. He cannot play "second fiddle" to anyone. It is much more necessary that he should play the game! Although he may have no call to take part in a given meeting, he cannot resist the temptation to air his superior wisdom, or thrust his views upon a group that, in this case, might well be left to conduct its affairs itself. This type of man must preside or he will inwardly fume at the slight. He cannot trust a dozen business men to spend five dollars for a new door mat without his aid. Nor must even a vote of thanks be moved in some other assembly without his added word of commendation. Let that kind of thing go on indefinitely, and trouble will ensue. But let his reverence be snubbed, once or twice, and then, behold! he has "a chip on his shoulder."

Human nature being what it is, a very imperfect product, there are sure to be some who will feel their leader is spoiling for a fight. They will not disappoint him. And once more, he has forfeited the confidence and goodwill of one section of his church.

These are assets without which we are insolvent. It is folly to juggle with them at any time. It is madness at the present time when our stock is depressed in the market. Blessed is the man who knows when to leave well enough alone!

All to which we have alluded are minor matters in ministerial routine. They may assume such proportions that a man's usefulness can be wrecked. Moreover, let him once gain the reputation for making trouble, for himself or other people, and it will hang about his neck like a millstone. Because we have seen some who have made havoc of their chances, we urge that attention should be paid to what may seem trivial, but what is, nevertheless, vital to a strong, vigorous, and happy ministry. Cultivate the grace of Him who, when He was reviled, reviled not again. Remember the apostolic injunction to suffer fools gladly. Keep yourself well in hand, even when the position is exasperating. As some one has said, "If you are in the wrong, you cannot afford to lose your temper; if you are right, you do not need to do so." And remembering the sage counsel not to think more highly of ourselves than we ought to think, that also the man of God must strive, we may quote *Mrs. Wiggs* again: "I've made it a practice to put all my worries down in the bottom of my heart, then set on the lid an' smile." And that is a good way to evade many a difficulty.

MAKING THE WORLD CHRISTIAN

Recently I was in Washington, D. C., and while there, as I usually do when at our national capital, I spent a few hours in the Library of Congress with that marvellous collection of books. When I had finished the reading that I wished to do, I sat down in the circle of that suburb reading room, and leaning back in my chair I began to study the unusual mural paintings which are at the very top of the great dome. These symbolic figures represent the great civilizations of the world, such as Egypt, Greece, Rome, Europe, Russia and America. I had not looked long when my gaze was arrested and my imagination quickened by the fact that in the commanding position of the circle, among the figures of the great nations of the world, was "Judea," symbolized by a beautiful maiden with a scroll of scriptures across her knees. There in the midst of the great civilizations which have dominated through philosophy, militarism, and commerce sat the symbolic figure representing that little speck of desert hill country which has dominated through religion. What a colossal and superhuman task early Christianity faced as it broke forth from the Limestone fastnesses of Judea to face the great ancient world of Roman militarism and Greek culture! What a motive must have burned in the souls of those early Christians which enabled them to hurl themselves unafraid and conquering against a world representing the antithesis of their spiritual ideals!

Stephen J. Corey in *The Preacher and His Missionary Message*; Cokesbury Press.

The Puritan Attitude Toward Public Worship

By Henry J. Wicks, Roxbury, Massachusetts

This is the concluding article in the illuminating series by Dr. Wicks on the foundations of Puritanism. The articles have reviewed a period most important to Protestant churches. It is always interesting to refresh the mind on the foundation things.



H. J. Wicks

IN the Admonition, it is said that of old ministers "were not tied to any form of prayer invented by man but as the Spirit moved them so they poured forth hearty supplications to the Lord." "Now they are bound of necessity to a prescript order of service." In the later Puritan tract called "The Second Admonition," there was stronger objection made to liturgical worship. "If it were praying and there was never an ill word or sentence in all the prayers, yet to appoint it to be used as the Papists do their matins and evensong for a set service to God, though the words be good the use is nought." In the revised edition of the original Admonition which was quickly published, the objection was somewhat modified. Its authors simply argued for some opportunity for extemporaneous prayers such as necessities might require. Whitgift's reply was that liturgies had always been used in the Church and that the Spirit could stir men to prayer by their means. Justin Martyr seems, he said, to shew the early use of forms; he rehearses the chief points in the President's prayer and therefore it is probable that a liturgy was used. Hooker said that God "prescribed for His priests the very speech wherewith they were charged to bless the people and our Lord of set purpose to prevent the fancy of extemporaneous prayers left us one of His own framing which might remain as part of the church liturgy and serve as a pattern whereby to frame all other prayers with efficacy yet without superfluity of words." In saying this Hooker went too far. He had no warrant for ascribing to Christ that motive. According to Luke, Jesus said "When ye pray say Our Father, etc." In Matthew's Gospel, the phrase is "After this manner pray ye." We are therefore not entitled to say that He was prescribing a form. Since He usually gave men principles and not laws, it is much more likely that He was indicating the sort of desires that should rise to God in prayer. The liturgical use of the prayer is

justifiable if it does not become mechanical but we cannot base a right to use any forms upon this word of Christ. Whitgift's use of Justin Martyr's words was not apt for Justin said "The President offers prayers and thanksgivings according to his ability" and that clearly means free prayer. If Whitgift could have seen the Didache, which was unknown in his time, he might have found valuable support in that very early document for it suggests brief forms of prayer for the Communion with permission to prophets to use their own words which clearly implies that they had exceptional privilege. The severe criticism of liturgical forms in the "Second Admonition" is, of course, quite unwarranted. That prayer may be most real and acceptable when such forms are used is proved again and again in experience. The valuable point in the Puritan argument is the plea for some place for free prayer in the services. In that contention they rendered important service to the Church.

The Puritans were the first people to take exception to the reading of the Old Testament Apocrypha in church. This was done upon the ground that much in these books is either contrary to Scripture or else frivolous and unworthy to be read. Hooker answers them by saying that even if he thought it safer not to read the books in public he would be "loth to oppose the reverend authority of those who counselled their use as marginal border to the Old Testament. Should a mixture of a little dross constrain the church to deprive herself of much good?" Now Hooker was right in saying that there is dross in the Apocrypha. The loftier our idea of inspiration is, the less willing shall we be to include them in the canon. Good taste will confirm the disinclination. "Judith" and "Bel and the Dragon," for example, are not books which one would choose for reading in public. There are inspiring words in the Apocrypha and there are passages which might well be used in a church service but

the Church of England has come to realize that the indiscriminate reading of this literature in church is unwise and now only includes a few selections in her liturgy.

An interesting difference of opinion arose between the parties as to the propriety of such songs as the Benedictus and the Magnificat. The Puritans urged that the worshipper could not rightly say "Thou, child, shalt be called the prophet of the Highest" or "From henceforth all generations shall call me blessed." This was "palpable folly and vain repetition." The frequent use of the Gloria Patri and the Lord's prayer came under the same condemnation. Hooker replied that all the saints had interest in the blessings received by one and that, the fountain continuing the same, the same words of praise are appropriate. Whitgift said that the songs of the incarnation were fitly used "for they contain the mystery of Salvation and God's praise for the same." The answer was well made. For, if these songs do not become mere forms to us we enter, by their use into sympathy with the saints of the past and glorify God for the blessed facts of Gospel story. The other Puritan objection was better founded. The Gloria and the Lord's Prayer are said too often in an Anglican service and formality is thereby engendered for even the greatest words pall on men's souls when so frequently repeated.

Cartwright said that much of the Prayer Book service was concerned with praying against life's "incommodities," and that Scripture nowhere promised that men should be saved from all adversities. Whitgift justified such prayers for mundane happiness by the fact that the Lord Himself prayed that the cup might pass and that He gave the exhortation, "Pray ye that your flight be not in the winter." Besides deliverance might be bodily or spiritual; the answer might be that adversities would not overcome the suppliant. Hooker argued that it was wise to prescribe such prayers. Men are more apt to pray for earthly good and right affections once stirred by such desires are more easily raised higher. Nature, which causes us to fear, teaches us to pray against all adversity, he said, and though prosperity is dangerous we usually desire it for loved ones; it is natural. So, though Providence often turns adversity to greater good, we naturally pray against it. That is a deeply interesting argument and suggests one reason why prayer for earthly good is encouraged in Scripture. Apart from the relief which it gives the burdened heart, it has this deeper value. The soul is drawn into closer contact with God. But it is well when such prescribed prayers make it clear that the petitioner bows trustfully to the divine will and that the answer may be deliverance *in* sorrow but not necessarily *from* it.

The expression in the ordination service "Receive ye the Holy Ghost" was characterized by the Puritans as being "ridiculous and blasphemous; as though the Spirit were in their power to give at their own pleasure." The bishop might as well say "Peace" to the sea. Whitgift's answer is that the critics know that

no such power is claimed and the words are only intended to assure faithful servants of God that the Spirit will assist them. But Hooker took higher ground. The power of absolution, he said, was given in ordination as it was on Easter evening and why should not the same words be used? When men take ordination they take the Spirit's presence and their official acts or deeds are those of the Spirit. It must be confessed that the form criticized is very likely to lead to error and Hooker's words confirm this fear. Unspiritual men have many a time been ordained and not received the Holy Spirit. Moreover, the use of the words conveys the misleading idea that the clergy possess a power of absolution which is uniquely theirs. It would be far more Scriptural to use a prayer for the Spirit's grace and omit the passage in question altogether.

A final criticism which should be mentioned was that in the Anglican arrangements preaching which really is the chief thing in a religious service is made accessory, a thing without which the ministerial office may and does exist. But in the Puritans' view preaching is really vital. It is God's normal method for conversions. Indeed, according to Cartwright, power to preach is more important in a minister than character. "The good life of the Pastor without teaching is as a fair colour without light and so unprofitable where the word truly preached shines often clearer in the hearts than the cloud of the preacher's disordered life can stay the fruit of." We come to understand somewhat how he fell into such a wild statement when we read his word as to the dearth of preachers. "I know myself that within seven miles of Cambridge there have been parishes where one of these sermons was not in four whole years, which, if it be so near Cambridge where the greatest number of these preachers be what is to be thought of other places in the realm?" Hooker's reply that the Church had to use such clergy as she could get was vitiated by the fact that many men were suspended by the authorities who if regulations had been relaxed for tender consciences would have served as godly and capable preachers.

THE HEART OF A CHILD

"Whatever you write on the heart of a child,

No waters can wash it away,
The sands may be shifted when billows
are wild

And the efforts of time may decay.
Some stories may perish, some songs be
forgot:

But this engraven record, time changes
it not.

"Whatever you write on the heart of a child,

A story of gladness or care
That heaven has blessed, or that earth
has defiled,

Will linger unchangeably there.
Who writes it has sealed it forever and
aye,

He must answer to God on the great
Judgment Day."

—Clarence E. Flynn.

Sunday Night Services

Some Ideas Which Stimulate

Roy L. Smith

REV. EARL N. TOMPKINS of First Methodist Church, Sioux City, Iowa, planned a service of unusual effectiveness which has produced splendid results wherever it has been used since. From a lumber yard he obtained two great rough logs and from them built a cross twelve feet high. Big black iron nails were driven into the logs and then stained as if to suggest a recent crucifixion. The cross was mounted on the pulpit platform amid artificial rocks, the whole scene depicting Golgotha. During the entire service the preacher kept out of the pulpit area, preaching from a position well to the side. Various hymns which referred to the cross were used during the opening service and at a certain point in the program a young woman, wearing long white drapes, appeared under a spotlight and proceeded to the cross, falling on her knees at its foot. At the same moment from another part of the auditorium a soprano began singing "The Old Rugged Cross," the girl at the cross acting it out in pantomime meanwhile. The effect was very moving.

When the idea was used in another service by another pastor the cross was covered with special lights throughout the evening and the song was sung in the midst of the service, the house lights having been turned out slowly during the first part of the sermon. The cross was thus the only illuminated object in the room and when the appeal was made for Christian decisions the seekers came kneeling in the light at the foot of the cross, coming from a dark auditorium. More than one hundred seekers gathered about that rough cross among the rocks.

A Mirror Service

A retired preacher suggested an idea one day when he said, "Why not preach on the text, 'He that heareth the word and doeth it not is like a man who beholdeth his face in a glass and goeth straightway and forgetteth what manner of man he is!,' and give a little hand mirror to each one in the congregation?"

The possibilities of the idea were apparent and the search began for the mirrors. At last a firm was found which was giving away little advertising mirrors and one thousand were secured. The service was announced, the mirrors were promised and the crowd came. When the sermon time arrived the pastor introduced his text as usual, but when the preaching was under way he asked the people to look in their little mirrors. "You know the person you see in that mirror better than anyone else in the world knows them, do you not? Then let me ask you a question. Knowing what you do about that person, would you recommend them for the job you are now holding?" From time to time he insisted that they look in the mirror as he pressed other questions; "Would you recommend that your wife marry that man?" "Would you sign that man's bond, knowing the way he keeps his promises?" "Remembering the way that person has treated God, can you honestly say he deserves the mercy of God?"

Before the sermon was done it had become so personal and searching that scores of the audience were absolutely unable to look into their mirrors and the response to the appeal for decisions was unusually good. "Face to Face" was the special solo of the evening.



These Pastors Debate

The pastors of the Presbyterian and Methodist churches of Jamestown, North Dakota, arranged a novel series of Sunday evening services which attracted great audiences and served a very useful function in creating goodwill.

A series of debates was announced on the subjects, "The Church in Politics," "Church Union," "Week Day Religious Education," etc. No effort was made to phrase an exact question, but each man spoke for or against the general proposition. Then lest any animosity should develop toward either preacher as a result of his earnest presentation of a case, each man prepared a complete address, or argument, on both sides of the case. When they appeared in the pulpit they drew lots to determine which preacher should present the case for or against. By this method the town knew that neither one was arguing personal prejudices. The interest aroused by these discussions packed the churches to their capacity during the series and provided a considerable amount of information on these themes.

A Parlor Discussion

A plan used by a young people's society was used by one preacher and made an effective setting for a Sunday evening service. He had seen an Epworth League arrange their platform to represent a parlor. A group of young people dropped in as if for an evening's frolic. One of the young men picked up a newspaper and turning to the amusement section called the attention of the group to the advertisement of a certain picture. With this they began discussing the whole question of moving pictures in a most animated fashion. Of course the program had been carefully planned, but that group was in a position to set forth very effectively the right attitude of Christian young people toward amusements by their arguments back and forth.

The pastor used the same setting in his pulpit, later, for a series of Sunday evening services. With the house lights all turned out and two or three parlor lamps lighted in the pulpit area, he arranged a conversation with a layman on the subject of tithing. Another discussion on the subject of doubt and reasonable faith was held the following week. On another occasion the family appeared on the platform and the pastor called upon them, discussing various matters like religious reading in the home, family worship, etc.

At Simpson Church, Minneapolis, it is an annual custom to have a group of young men speak on the theme "What My Mother's Religion Has Meant To Me," instead of the evening sermon. The testimonies of these Christian young men are especially effective.

Business Administration of the Church

(Continued from page 816)

flower beds, to replace broken windows, lamps, etc., to paint all woodwork outside the church, including the pastor's garage and a newly-built alley fence; to put the organ in first-class condition, stop the leaks in the roofs, and especially to decorate and beautify the kindergarten and primary rooms of the church school. Why? In order to give the congregation the assurance that we were not going out of business. And then we launched a special follow-up financial campaign, and the people gave us \$500 more than the total needed.

Meantime, what had happened? The house and fence the other side of the alley were painted—also the woodwork of a large brick apartment across the street—the whole corner took on a different appearance, and a little child passing by remarked to her mother, "Somebody must care for this church." And she was right. Somebody did.

The minister's office is important—its arrangement and its equipment. It makes a difference, from a purely business standpoint, whether the minister has his face or his back to the light. Those who have been interviewed by high-pressure salesmen and professional crooks surely appreciate this point. It makes a difference likewise which way the door opens, in relation to the minister's control of his room, and where the telephone is placed, and whether a straight chair is used at the desk or table, or a swivel chair on well-oiled casters.

Perhaps you say these are little things. Yes, they are, but remember this, that "Trifles make perfection, but perfection is no trifle."

Then there is the question of the minister's files. "Where do you file your sermons?" I asked one busy pastor. "In the waste-basket," he replied. "Why?" I inquired. "To keep fresh," was his answer. Is it any wonder that he was a nervous wreck within three years? If our financial investments were made as carelessly as our investments of time, I am afraid our depression would be far worse than it is.

As to letter-writing, we have hardly scratched the surface. Most ministers find it a burden even to answer the letters that come to them from others, and never know at all the joys of a successful sales or promotional correspondence that will build up and strengthen any and every department of the church—yes, even to the creation of evangelistic fervor and financial support.

How many ministers take the time to chart the work of their churches? Not long ago I was visiting some of the battlefields in Europe. I saw surveyors at work in a certain section, and asked my guide what they were doing. He replied that they were charting every hill and valley in the entire country. "What for?" I asked. "The next war," he replied. I thought to myself, "When the church takes as much time to

A Code Of Ethics

By J. Edward Moseley

THE ministerial students at Spokane University, Spokane, Washington, have adopted a Code of Ethics for members of that organization to abide by, and it is, indeed, interesting to note the things which these students, who are planning for a life service in the ministry, expect of themselves in their conduct, relations with other ministers, the church and citizenship. The code, adopted by a unanimous vote, follows:

"The Christian minister is obliged to maintain the nobility of his profession where popular thought has placed it—the highest form of professional service.

"The ministry cannot be measured in terms of other professions, for its professional standards belong to another category, one of spiritual nature. Just as no reputable lawyer ever breaks the traditions of his ancient and honorable calling, just as no physician departs from, but holds in the highest esteem his own professional ethics and methods, so the ministry should preserve and guard these traits, which by a common consent belong to the highest type of ministerial service.

"It becomes the special duty of the minister to give the best that is his to command in time and service to his church and his Christ.

"His conduct should always be of that nature which becomes a gentleman. He should recognize that conduct which becomes other gentlemen does not always become a minister—his preaching is measured by what people know of the man.

The Man

"He has certain duties to himself; in his physical life, rest and recreation; in his mental life, time and system in his study; in his spiritual life, a constant straining for freshness, rather than al-

lowing himself to become merely professional; in his financial matters, neither looseness nor irregularity can be tolerated; in the matter of fees, he should never accept them from a fellow minister, nor seek them in return for services rendered to others.

"The minister should at all times be careful in the matter of light comment and idle gossip, but should be an example in all things.

"The minister should avoid the sin of plagiarism and should give proper credit for material prepared by another.

"It is unethical for a minister to speak ill of the character of another minister, especially of his predecessor or successor.

"It is unethical for a minister to interfere directly or indirectly with the parish work of another minister.

"Before receiving members from a sister church consult the pastor of that church.

"Ministerial services should not be rendered to the members of another parish without consulting the pastor of that parish.

"As members of the same profession and brothers in the service of a common Master, relations between all ministers should be those of frankness, comradeship and co-operation.

Relations to Church

"The minister is bound by the church which commissions him to be a representative of that communion.

"Either the church or the minister has right to end the mutual agreement.

"The partnership can be dissolved in the ordinary way and this should be done if the satisfaction is not mutual.

"It is unethical for a minister to make overtures or to consider overtures from a church whose pastor has not already resigned.

"Service to his church must be primary in the mind of the minister. His time and ability belong to the local church; money cannot properly recompense him—he is not a hireling in the Master's vineyard'.

"Confidences are entrusted to the minister which must not be betrayed, not even to his immediate family. The people of his community expect that these matters of confidence shall be held sacred and never pass his lips.

"It is unethical for a minister leaving a charge to leave property, records, etc., in any but first class condition.

"The minister should avoid showing partiality to any special group, class or faction among his members.

"He should not submit his membership lists to agents or salesmen, unless he has a thorough knowledge of their work and approves thereof.

"The minister should not relinquish his pulpit to persons not generally acceptable to his people.

"The minister should not usurp authority in church administration.

"The minister should feel a deep conviction for the truth as he sees it and present it tactfully and constructively.

"The minister has the right and is required to speak upon moral questions, but must avoid taking part publicly in partisan politics.

Special Occasions

"The minister should remember that the funeral service is a means of comforting the relatives and friends of the deceased and not an opportunity for reproving non-Christians.

"The funeral sermon should be scrupulously true, but not necessarily should all the truth be told.

"The sanctity of the marriage rite should be so highly esteemed in his own mind, that the minister will not allow himself to become an agent in uniting improper persons.

"All special services should be adequately planned in order that there may be no irregular proceedings.

"In visiting hospitals or charitable institutions the minister should make him- authorities".

chart its battlefields as this country is doing, perhaps there will not need to be another war."

To the subject of finances, there is scarcely any end. Business houses find it well worth their while to employ good salesmen to cover their fields of operation, keeping in close touch with previous customers, and ever alert to make new friends; but churches take the easier ways to cultivate financial support, counting on previous givers for continued help without solicitation, until notified to the contrary; or perhaps taking up pledges in public meetings—a very poor method of salesmanship; neglecting the all-important follow-

ups of their campaigns; and yet, wondering why they face discouraging deficits at the end of nearly every year.

I think that, from time to time, the minister's salary ought to be frankly discussed and faced by the church. Sometimes our boards of trustees allow the payment of the minister's salary to get behind for several months, not realizing that they are breaking the spirit of their pastor, and in reality requiring him to pay the interest on a loan which they ought to be carrying at the bank.

I wonder how many of us realize what items are

taken into account by our larger business concerns, when a salary-increase is recommended? Here for instance is a blank for recommended promotion, used by one of our larger utilities corporations, showing the length of service with the company, age, etc., and asking such questions as these:

1. **Ability to learn.** Consider the ease with which the employee is able to learn new methods, and to follow directions given him.

2. **Quantity of work.** Consider the amount of work accomplished, and the promptness with which it is completed.

3. **Quality of work.** Consider the neatness and accuracy of his work, and his ability constantly to turn out work that is up to standard.

4. **Industry.** Consider his energy and application to the duties of his job, day in and day out.

(I was talking with one of our prominent laymen in Chicago the other day, and he said, "The trouble with our minister is that he has quit working. He depends too much on the record he has already made.")

5. **Initiative.** Consider his success in going ahead with a job, without being told every detail; his ability to make practical suggestions for doing things in a new and better way.

6. **Co-operativeness.** Consider his success in efficiently co-operating with his co-workers, and with those exercising greater authority.

7. **Knowledge of work.** Consider present knowledge of job, and of work related to it.

8. **Attitude toward the public.** Consider his effort to create a better feeling on the part of our customers toward the company. The answers require such grading as this:

"Very anxious to please."

"Pleasing."

"Indifferent."

"Arbitrary," etc.

Ministers, are you ready to pass an examination like this? If so, then you need not fear a cut of salary, but it is time for your boards to consider the question of your promotion.

And so I might go on almost indefinitely with the study of such business problems as advertising and publicity; the promotion and administration of conventions; the desirability of carrying on "Side Lines" to supplement one's income; the janitor problem; executive leadership, etc.

All of these are important, and have their rightful place in "*The Business Administration of the Church*."

In these days, if a minister expects to rise above the mediocre class, he must look forward not only to becoming an inspiring preacher, and a faithful pastor, but a successful administrator of all the business affairs of his church.

One Fact Each Week

PROHIBITION Facts Service of Minneapolis, Minnesota, will provide the readers of *Church Management* with one simple, concise prohibition fact for each week of the year. We suggest that ministers use these in their own church bulletins or calendars. There are a lot of facts about prohibition which the daily papers are not revealing. This plan will bring a few of them before your people.

August 2

Dr. Alexander Bryce in his book, *Laws of Life and Health*, reports that a medical and mental check of New York school children showed that 53 per cent of the offspring of drunkards were sub-normal mentally as against 10 per cent of the children of abstainers.

August 9

Irving Fisher, the well-known political economist of Yale, says that Prohibition has saved the people of the United States at least six billion dollars annually.

—*Prohibition at Its Worst*, Irving Fisher, 159.

August 16

"Prior to National Prohibition intemperance was present in the homes of 47.7 per cent of the families known to this society. In 1922, 1923, 1924 and 1925 the percentage had dropped to 20.2, 23.3, 21.9 and 18.9 respectively.

—U. S. Children's Bureau, *Social Service Review*, Sept., 1927.

August 23

"Everything in the United States is keyed up to a new pace which started with Prohibition. This speed would be impossible with liquor. There is no chance of modification. If the law were changed we'd have to shut down our plants."

—Henry Ford, in an interview at Sudbury, Mass., August, 1928.

August 30

"I am completing my thirty-fourth year as high school teacher and principal here," said Gilbert Raynor of Brooklyn, "and I have never known a time when our young people were as free from the blighting effect of intoxicating liquor as now."

A CHURCH AT THE SIDE OF THE ROAD

By MRS. MARION MACLEAN BATES

Oh build me a church at the side of the road;

Let me sing to the passerby,

Let my song be one that will cheer the heart

Of some soul about to die.

Let my words be earnest and full of love,

Coming to me from on high,

Oh make me a Paul at the side of the road,

Let me preach to the passersby.

May my prayers float out through an open door

And ring as a simple lay

Full of love and faith and hope for man

Beyond this pale of gray.

An old-fashioned church at the side of the road

That will welcome all races of men,

Filling the hearts of all mankind

With the faith of our fathers again.

Let its creeds, doctrines and dogmas be love,

Let love be the staff and the rod,

Then build me a church at the side of the road

That is built as a temple of God.

—*Exchange*.

Vivid Presentation Of Financial Needs

By Carlos G. Fuller, Featherbed Lane, Presbyterian Church, New York City

WE wanted a new method to present the financial needs of the church. The general business depression had brought reduced wages, part-time employment, and unemployment. Naturally, the income of the church suffered, because many were unable to meet their pledges. In fact, some had reduced their pledges the year before because of business conditions. We feared that more might do it this year, not because they were suffering actual, financial difficulties, but because the psychology of fear and pessimism and uncertainty had taken such deep root in so many hearts. Therefore, we were in need of an entirely different approach than we were using.

We decided to turn the Sunday morning service of Every Member Canvass Day over to a dramatic presentation of our financial situation. Material was gathered from various quarters and a pageant was prepared, entitled "Where Your Money Goes," which was given in eight scenes on Sunday morning, November 30, 1930, by the boys and girls of the church school presenting the material.

To prepare the hearts of the people for this service, we sent out a carefully prepared letter, printed in red ink in the shape of a cross, on a white background, making an appeal for them to consider the financial needs of the church in the light of the Cross of Christ, and urging them to attend the service where the dramatic presentation was to be given. To add further to the atmosphere of the service, we cut from heavy, red cardboard, a large red cross and placed it against a blue background (the Christian flag is a red cross on a blue field) and stood it on the pulpit, where the eyes of the congregation would be upon it throughout the service.

The dramatic presentation, which took about a half hour, was given during the latter part of the service. Scene one was entitled "Ways the People of the United States Spend Their Money." Five boys gave, in turn, the amount of money the people of the United States spend yearly upon the operation of pleasure, automobiles, tobacco, candy, soft drinks, and the church. The proportion of money spent upon the operation of automobiles was the largest amount. Therefore, we had the tallest

A PAGEANT entitled

WHERE YOUR MONEY GOES

Time: Sunday morning, November 30, 1930

Characters: Members of the Featherbed Lane Church School
In Eight Scenes

Time for giving Pageant: about thirty minutes

Scene I—Ways the People of the United States Spend Their Money

(By Choir: "O Jesus, Thou Art Standing")

Scene II—The Story of a Single Dollar

(By Choir: "O Love That Will Not Let Me Go")

Scene III—Money Needed by the Featherbed Lane Church

(By Choir: "Stand Up, Stand Up for Jesus")

Scene IV—Now the Featherbed Lane Church Gets Its Money

(By Choir: "True-Hearted, Whole-Hearted")

Scene V—Services Made Possible Because of Featherbed Lane Church

Song by Beginners; Song by Primary Children; Scroll of Organizations

(By Choir: "More Love to Thee, O Christ")

Scene VI—Money Received Through Envelopes in This Church

(By Choir: "O Jesus, I Have Promised")

Scene VII—A Big Question ???

(By Choir: "I Gave My Life for Thee")

Scene VIII—Christ and Your Church

(By Choir: "When I Survey the Wondrous Cross")

When they had finished, the choir seated in its place behind the pulpit, sang softly one verse of the hymn "O Jesus Thou Art Standing."

Scene two was called "The Story of a Single Dollar." Nine boys, again arranged by height, as a human graph, gave the proportionate cents of a dollar spent on a variety of things, concluding with the statement that three-fourths of a cent of every dollar is given to the church. As they finished the choir sang a verse of "O Love That Will Not Let Me Go."

Scene three was called "Money Needed By the Featherbed Lane Church." From a cardboard circle, we had cut out pie-shaped portions of a size to indicate the proportions needed for items such as salaries, fuel, light, publicity, music, repairs, etc. We had the girls present this, each girl holding in sight of the people the pie-shaped piece of cardboard representing the figures she gave. After this, the choir sang "Stand Up, Stand Up For Jesus."

The fourth scene was called "How the Featherbed Lane Church Gets Its Money." The same pie-shaped, cardboard method was used, stating proportions of money raised by weekly envelopes, loose cash, contributions from organizations, money obtained from an annual bazaar, etc., with one portion for deficit, if more money should not be raised during the year 1931 through all the usual channels. The girls presented these figures. Then the choir sang a verse of "True-Hearted, Whole-Hearted."

Scene five was entitled "Services Made Possible Because of the Featherbed Lane Presbyterian Church." Here, we had the smallest children in the church school, the beginners, appear in a group and sing a song. The primary department children followed with another song. Then one of the teachers in the school read the roll of all the activities provided by the church. Following this the choir sang a verse of "More Love to Thee, O Christ."

Scene six was named "Money Received Through Envelopes in This Church." Beginning with the smallest amount contributed, or ten cents a week, we listed in terms of percentages the various amounts contributed by the envelope givers. To illustrate, two per cent of the envelope contributors give ten cents a week to the church, or the

boy give that. The amount of money spent on tobacco was the next largest. So the next tallest boy gave that. And so on, the smallest boy at the end stating the amount given to the church. Since the boys were arranged by height, in the form of a human graph, it added vividness to the material they presented.

price of two packages of chewing gum. Two-thirds of one per cent give fifteen cents a week or the price of a cigar or a gallon of gasoline. Two per cent give twenty cents a week or the price of a package of cigarettes. In this manner we took up the whole range of our envelope contributors in percentage form. When these figures were complete, the choir sang "O Jesus, I Have Promised."

Scene seven was called "A Big Question." Seven girls went to the platform, each holding a piece of white cardboard, with a word printed on it in bright red. When all were in position, they turned the words towards the audience, who beheld facing them in bright red letters, the question "Is Somebody Else Holding Up Your End?" Then they hung the cards on a prepared cord stretched across the back of the pulpit, just above the red cross on the blue background, so the congregation would face the red-lettered question for the balance of the service. When they were through the choir sang "I Gave My Life For Thee."

Scene eight was called "Christ and Your Church." A small boy from the primary department walked to the platform, holding in his hand a small cross cut from red cardboard, and holding it up asked what they were going to do for Christ and their church. The choir then sang a verse of "When I Survey the Wondrous Cross."

Immediately following this, the minister made a very brief and urgent appeal on the basis of what had been seen and heard. Previously, special blue-colored pledge cards had been placed in the pews with the heading, "Use This Card If You Want to Increase Your Pledge for 1931." The minister closed his brief appeal asking those who could to increase their pledge for 1931, saying he would not ask others to do what he was unwilling to do. Then, stating that he would increase his pledge, at that moment in their presence, he held up the blue card to be used for increased pledges, and immediately signed it as they watched. When his own signature was complete, he asked all to fill in their pledge cards and turn them over to the ushers, who brought them to the altar for blessing when all were collected. While the pledge cards were being filled in, the choir was singing softly "I Gave My Life for Thee, What Hast Thou Given for Me?" After the cards had been brought to the altar for blessing, the service was concluded in the usual way.

Numbers of people signed the blue card indicating an increased pledge for 1931. Different ones were visibly moved as the presentation progressed. It is difficult to see how an earnest spirited and thoughtful person could have been unmoved by the accumulative appeal it made.

THE PEOPLE OF THE UNITED STATES SPEND YEARLY:

For Operation of Pleasure Automobiles	\$3,500,000,000
For Tobacco over	2,000,000,000
For Candy over	1,000,000,000
For Soft Drinks over	750,000,000
GIVE THE CHURCH	469,000,000

HOW WE SPEND OUR DOLLARS

Living Costs	24½ cents	Crime	8½ cents
Luxuries	22 cents	Government	4½ cents
Waste	14 cents	Schools	1½ cents
Miscellaneous	13½ cents	Church	0½ cent
Investment	11 cents		

A PARABLE

And he spake a parable unto them saying, "Behold a certain school district needed a new Superintendent of Instruction, for the former Superintendent was promoted to the County-Seat schools. And the school board advertised for a man to take his place. Behold, many applicants were interviewed after this manner until one was selected among the multitude. "We have a progressive school with a great history." "Our graduates rank among the best in the land." "The average attendance is high." "We want to surpass our previous record if possible. To make it worth while, we pledge our hearty support and pay a salary of \$2750 per school year (nine months), and at the end of every month the money is waiting in the City National Bank. If more equipment or more instructors are needed, we will add others."

That same community needed a new preacher, for the last one had to go to California for his health. The Church Board advertised far and wide in the Church papers. Finally a well-recommended young man, recently graduated from one of the best colleges and seminaries, came before the board as an applicant. He was interviewed in this manner: "We expect our minister to have his own car, for it will be useful in running errands for the "Woman's Guild, to take young people to socials," etc., etc. "We are not always sure we can pay the full salary at the end of the year," interrupted another member of the examining (?) board, "for we leave it to the collections, but if the minister will get out and hustle, and get the people out to the services, he can get nearly all of the \$1500 by the end of the year, for we scarcely ever get farther than two or three months behind in his salary." "As for the leaky roof on the parsonage, the preacher can get a few shingles at the lumber yard and a ladder at Brother Ryan's and in a little while fix it up in fine shape." "No furniture?" spoke up another in apparent surprise, "whoever heard of Church folks supplying the parsonage with furniture?"

"Considering all these things, which of these two institutions, the school or the Church, in that town is the most business-like and can hope for a measure of success?"—From *The Community Bulletin*, Los Angeles, California.

BABIES ON THE INSTALLMENT PLAN

In our plan for the care of maternity patients, the \$45 includes laboratory fee of \$5 (for Wassermann and urinalysis) plus \$4 a day while the patient is in the hospital. These obstetrical patients who occupy beds in the general obstetrical wards are cared for by resident physicians under the supervision of the head of the obstetrical department. As the normal stay is ten days the \$45 usually covers the entire hospital bill. If the patient remains longer than ten days an additional \$4 a day is charged. In cases where circumcision or X-rays are necessary there is an additional charge for these, as the \$45 does not provide for them.

The installment rate is on the basis of \$5 a month; the patient pays at registration \$5 for each month she is pregnant, and \$5 a month is paid thereafter until the total amount is reached before admission.

If, for any reason, the patient does not come to the Presbyterian Hospital for delivery the money is refunded, except the \$5 laboratory fee, and a report of the pre-natal examinations is sent, with the consent of the patient, to her physician or hospital.

These rates do not apply to any patient who is able to pay a doctor's fee. The social condition of each patient applying for the \$45 rate is gone into carefully by our social service department and no one is admitted who has sufficient income to pay for a doctor. The patient is questioned as to whether she has been to a doctor, and if so she is requested to continue with him. She is also questioned as to whether conditions are such that she can be cared for in her own home.

Those patients who are able to pay a doctor's fee and who wish accommodation other than the general obstetrical ward are permitted to use the installment plan also, but they pay higher installments in proportion to the accommodation they desire.

—Asa A. Bacon in *Hospital Management*.

"Religion is man's whole bearing toward what seems to him the Best or Greatest."—Stratton.

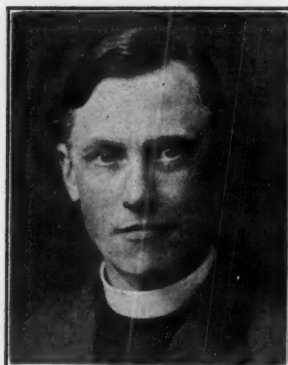
Why I Am Not A Roman Catholic

A Discussion Of A Challenging Book

By Frank H. Ballard, Bristol, England

THERE are a great many controversies that engage the minds of men for a little while and then cease to interest. There are others that may change their forms and manners, but they go on century after century with little sign of weariness. Amongst the latter is the subject of this article—the dispute between Rome and the rest of Christendom. There was a time when the argument was more vehement than it is today, when the contending parties sought to prove their position with the faggot and the scaffold. Our methods are more peaceful and more polite, but we are as far from agreement as ever we were, and one of the evils we shall undoubtedly pass on to our children is division in the Church of Christ.

I am writing now under the influence of the book *Why I Am and Why I Am Not a Catholic*—published in the United States by the Macmillan Company—a volume of essays brilliantly written and planned to suit the popular need. The title leaves much to be desired. Many of us who are not Romanists are Catholics. We do not acknowledge the amazing claims of the Bishop of Rome, but we are Churchmen conscious of our kinship with all other Churchmen. The word "Catholic" ceases to have meaning when it becomes a party label. It surprises me that only one of the writers in this volume makes any sort of protest against the mis-use of the word—D. W. E. Orchard who is almost persuaded to go over to Rome and who heads his contribution, "Why I should find it difficult to become a Roman Catholic." The position of Dr. Orchard almost demands an article to itself. Nominally he is a Congregational minister in a Congregational Church that dates from 1662, the year of the Act of Uniformity. He complains that his position is one of isolation for he is suspected alike by Romans and Protestants. The isolation is not surprising seeing that he accepts all the Roman doctrine, including Transubstantiation and the Papacy, and yet claims the freedom of the most extreme individualist. Few of us will condemn him for staying in that difficult position if he feels himself called of God to be a mediator between the two schools, but we can understand that it is a painful position. Few of us will condemn him for the oscillations of his strange career,



Frank H. Ballard

and not many, I hope, would refuse him communion with us, but he must not be surprised if we do not follow him. Even the congregation that supports him is not solidly behind him in all his doctrine and practice. He appears to believe that by standing aloof (for that is what it comes to) he gives himself a wider influence. I should have thought that his isolation is the chief hindrance to his influence.

But Dr. Orchard is only one of ten good writers and I must not be led astray to discuss him. On the Roman side Father Knox, C. C. Martindale and Sheila Kaye-Smith write as "converts" leaving only Archbishop Goodier and Hilaire Belloc to speak as life-long Romanists. The Archbishop writes with simplicity and sincerity but with little argumentative power. The other four are clever, sometimes brilliant, but to me damaging only when making attacks upon Anglo-Catholic claims. This may be due to my own prejudices. I did not read the book with an unbiased mind and do not pretend to write as an impartial critic. But rarely, if ever, did I feel that my Protestant faith was seriously challenged. Some of the writers could not challenge it because they obviously do not understand it. They move in a different realm and speak a different language. I cannot breathe in their atmosphere and I suppose they could not breathe in mine. It almost seems as though we profess different religions, but I am reluctant to come to that conclusion. I should feel that I denied my Catholicism if I unchurched them. And sometimes in their books and their churches the sense of affinity submerges the consciousness of difference, and I

sympathize entirely with the Protestant professor quoted by Dr. Oman who after a long conversation with an old French "Catholic" peasant woman said, "I rejoiced to know that, in all essentials, our religion was the same." But one hardly expects that conviction to dominate one's mind all through the reading of a frankly controversial book. I found myself comparing these brilliant essayists with Prince Rupert and his dashing Cavaliers who would chase a portion of the Parliamentary army from the field and then return to find that the battle had gone against them.

On the other side three are Anglicans, one is a Presbyterian and one (Dr. Orchard) a Free-Catholic. Four of these are weighty contributions. The Bishop of Gloucester concentrates on the Papal claims, Professor A. E. Taylor raises important questions on authority and infallibility, Professor Gouge shows the inevitable place of private judgment, and Principal Oman gives the whole Protestant position a philosophical foundation. The contributions are strikingly different and they represent different schools of thought, but they complement one another in a remarkable way.

Dr. Gouge begins by saying how difficult it is to explain one's convictions, even to oneself. Everyone who has examined his own mind critically will sympathize with that remark. One of the easiest things in the world is self-deception and the reasons we give, even to ourselves, are not always the true reasons. Few of our convictions are purely intellectual, though we may find plenty of reasons for holding them. We believe this and not that because we want to. But why do we want to? To answer that we are led to a consideration of our early training and find that most of our convictions were born while we were still young. Sometimes it was through admiration of our parents and their circle, and before we knew it we had pledged ourselves to continue their tradition. Sometimes it was through recoil from our early environment, and before ever we were conscious of it we became rebels. Newman's loyalty to the Evangelical tradition was undermined before he consciously turned from it. And many of the men and women who have passed from the Anglican to the Roman Church have gone through such similar mental

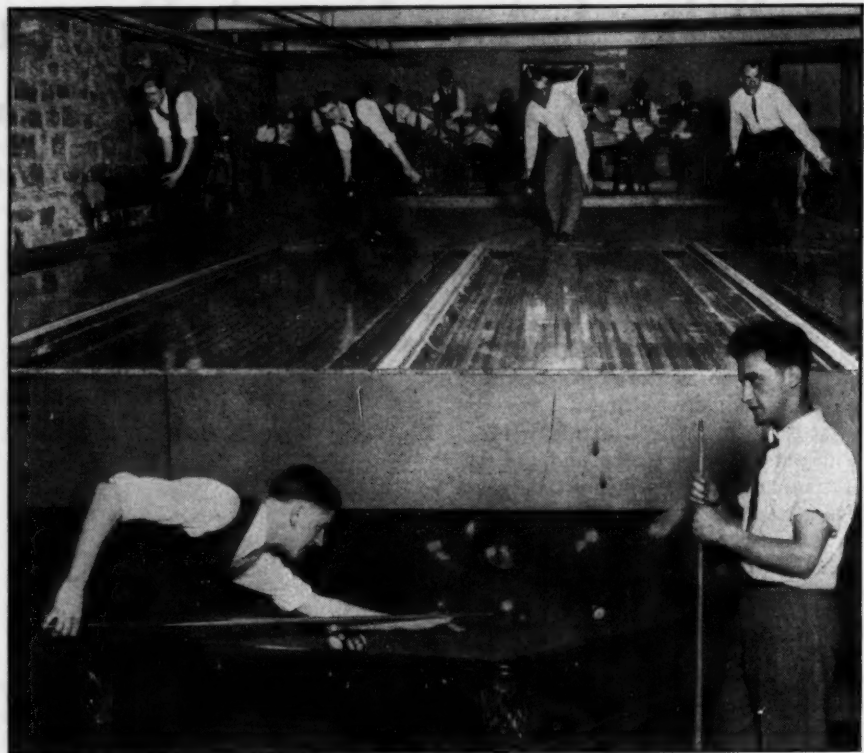
processes that one gets an uneasy suspicion that there is less freedom in life than we had supposed.

But the sense of indebtedness to a great tradition is much more noticeable in this book than revolt. It runs all through the testimony of Archbishop Goodier and is frankly stated by Hilaire Belloc. It appears again in the Protestant essays, especially in the one by Dr. Taylor who says that it is natural he should be an Anglican, "for that is what I have been made by all those influences of education, tradition, and personal history which, in the main, settle what a man's intellectual and moral allegiance shall be." He goes on to say that where one is there one should stay unless there are some overwhelming reasons for change. No man chooses his family or his country, and most men do not deliberately choose their political party, not at least without some reference to social traditions. And the same, he holds, should be true in religion. Certainly one should not change because one's worth does not seem to be recognized by one's own people or to escape suffering. Nor should one change because one is not completely satisfied where one is.

The probability is that no existing church can meet all the demands of our natures. It seems almost certain that Newman was not entirely satisfied when he became a member of the Roman Church. And most of us could quote others who have changed their denomination without finding the happiness they had anticipated. There are some churches that are as much alike, such as the English Free Churches, that one can pass from one to another without much difficulty—which leads one to suppose that such churches might profitably unite. It is a bigger step, here in England, to join the established church; and a still more serious one to seek membership with Rome. I might become a Presbyterian tomorrow and no one would think much about it; but to make my submission to Rome would be regarded as apostasy.

I agree with Dr. Taylor that the Roman Church has no right to throw on the outsider the burden of justifying his position. At the same time I agree that Rome has much to offer. It is easy for Protestants to scoff at the idea of highness, yet it is something to feel that almost anywhere one wanders in the civilized world representatives of one's own religion will be found. I have often quoted William James who declared himself the enemy of all big things and have preached sermons on the significance of little countries and the power of little things. I have known other Protestant preachers to do the same thing. But it is not unknown for Methodists and Baptists and Presbyterians to boast their world-wide figures. It is not

Ready To Go!



From *The Times*, Buffalo, New York, comes this story of the social activities in the Central Park Methodist Church of that city. The four bowling alleys in that church draw sixty men weekly to games and matches. It is estimated that 50,000 games have been bowled in the past ten years. Silver loving cups are proudly displayed to show the proficiency of the teams representing the church. The billiard room of the church has one billiard table and three pool tables. It is open the same four nights that the bowling alleys are in use. In addition to this equipment the church has a well equipped gymnasium which can be easily converted into social hall. All of which helps to show that the modern church is a busy place.

particularly Christian, maybe, yet I fear that if we were in the Roman tradition we would write of the church as Archbishop Goodier does: "She is everywhere . . . She is nearest to the poles and she is all round the equator. . ."

It is easy, again, to criticise the idea of sameness through the centuries and through the world today. We can deny that the church always has been and everywhere is the same. We can affirm that if it were true it would be condemnation, not praise, for wherever there is life there is change. An unchanging faith might suggest stagnation and arrested development, it would not necessarily denote infallibility and perfection. Surely Nietzsche was right here: "The snake that cannot shed its skin perishes. Even so with spirits hindered from changing their opinions—they cease to be spirit." Nevertheless, there are still some things to be said for orderliness and continuity and system, and there is no doubt that if we were Roman Catholics we should say them.

Is it surprising that the diversity within Protestantism strikes the outsider as chaos? Can we be satisfied that all of it is healthy diversity and not the confusion created by human pride and self-assertiveness? Again, it is easy to censure Roman methods of canonization and to expose the sins of saints like Thomas of Canterbury. It is possible even to go on and say, as Dr. Orchard says that "there is still a widespread opinion among travelled and not obviously prejudiced people that in ethical standards, personal responsibility, and general intelligence, Protestants are manifestly in advance of Catholics. . ." What cannot be denied is that the Roman communion has produced some very remarkable saints, and it is still questioned in some quarters whether Protestantism can ever produce the sanctity that Rome has produced. It is special pleading when Sheila Kaye-Smith makes a distinction between Anglican "worthies" and Roman "saints." Personally I could venerate David Liv-

(Now turn to page 830)

Let The Church Answer Some Questions

By Frank Fitt

IT is a generally accepted procedure that a pastoral committee should exercise great care in selecting a leader for a vacant church. How old is the candidate? What previous experience has he had? Is he an effective preacher? What sort of woman is his wife? These are a few of the many questions that must be asked and answered.

It does not seem to be recognized to the same degree that when a minister is approached by such a committee he should also make a very careful inquiry regarding the field in which his leadership is desired. So far as I know there is nothing in print which should guide a minister in such a situation. Because of this lack, many ministers today find themselves stranded in parishes for which they are hopelessly unfitted and to which they would never have come if they had been aware of certain factors which did not disclose themselves on the surface. A pastoral committee, in its desire to persuade a minister to accept a call, will frequently in perfect sincerity depict the opportunity in far greater and more idealistic measure than the facts warrant. Suggestion and flattery will combine sometimes to remove a minister from a field where he is happily situated in useful service to another field where he can only find himself a tragic failure.

For any minister who may have to confront the choice of a change the accompanying questionnaire provides a standard of judgment. This questionnaire was compiled by the writer and has been used twice by him. The first time it saved him from accepting a call to a field which, on the surface, had a strong appeal, but which, on closer examination, proved to be one for which he was not adapted. The second time it guided him in accepting the call to his present pastorate, a decision which he has had no occasion to regret. The questionnaire is divided into seven sections. If its inquiries are answered accurately it is almost certain to bring to the surface all the important facts regarding the parish which should be known by the minister called to its leadership.

A. Membership

- (1) Number of *resident* members and *active* adherents.

Churches have the habit of making many inquiries about and from ministers they are considering. Mr. Fitt, who is the pastor of the Grosse Point Memorial Church, Grosse Point Farms, Michigan, worked out a questionnaire which he submitted to churches seeking his services. It is a fair way of appraising a church and an honest method for the minister to approach an offered parish.

- (2) Per cent living within 1, 2, 3, 4 and 5 miles of the church.
- (3) Has local map illustrating (2) been compiled?
- (4) Per cent adults, over 50, from 21 to 50.
Per cent adolescents, below 21
- (5) Per cent of adult men and women
- (6) Over last five year period is membership growing, lessening or stationary?
- (7) The cause for this.
- (8) The prospect for the next decade or so in regard to factors of location, drift of population and similar factors as they affect membership.
- (9) What other Protestant churches are in the vicinity?

B. Church Program

- (1) Please list all regular services and organized activities of church.
- (2) Is church program worked out for year ahead and given publicity through parish annually?
- (3) What percentage of church members and adherents give some of their time and effort on organized basis to program of activity? That is, how many active workers are related to the parish on volunteer basis?
- (4) If weekly calendar is filed I desire to examine last 5 years of files.
- (5) Do church officers contemplate any changes in present program? If so, what changes?

C. Church School

- (1) Please have tabulation made as on pages 6, 7 and 8 of the enclosed pamphlet. (This pamphlet can be obtained from the headquarters of the International Council of Re-

ligious Education, 203 North Wabash Avenue, Chicago, Illinois, and deals with the standard requirements for a church school in all its features.)

D. Church Staff

- (1) Number of full-time and part-time paid workers.
- (2) Duties of each.
- (3) Is daily work schedule used?

E. Sunday Services

- (1) Are attendance records kept? If so, I desire to examine over last 5 year period.
- (2) Please have Sunday morning congregations for next two weeks counted with approximate age and sex distribution.

F. Finances

- (1) Number of contributors, to both budgets (where two budgets are used), to local only, to benevolent only.
- (2) Gradation of number and amount of contributions. For example, how many contribute \$50.00, \$100.00, etc? If possible, have one tabulation for local and another for benevolent work.
- (3) What method is used in securing the budget each year? Please describe in detail. Who determines the size of the budget asked for? Who secures the pledges?
- (4) Is there any debt on the church property?
- (5) Has the church any endowment?

G. Expectations

- (1) Has the official group within the church defined any policy of a special sort in relation to the next pastorate? For example, what type of ability or experience is considered to be of greatest value for the local field? Have any goals or definite objectives been determined for the program of the church over the next decade or so?

Those who have had active experience in church work, whether as ministers or as laity, will recognize that this questionnaire is calculated to draw into prominence the essential facts controlling any given parish. If there is any faction in the congregation, if there is any serious undercurrent or difficulty which

a carefully conducted tour by the candidate might not detect, these plain, direct questions asking for definite information will disclose it. This is the most obvious benefit of the questionnaire. It assures the minister of an approximately accurate picture of the task he is invited to undertake: its size, its significance, its potentiality.

There is a second benefit equally obvious. Such a questionnaire has a most important effect in educating a pastoral committee to a realization of phases of work and expression in which their church may be falling short. Furthermore, when such an inquiry is received, a committee is apt to have considerable respect for the minister who sends it. After all, the minister is simply applying to their church the same sort of critical estimate which they have previously applied to him and he is perfectly within his rights in so doing.

It is always a matter of deep importance when a congregation issues a call to its pastorate. No minister can honestly accept a call unless he feels that he is obeying the Divine Will. In the task of discovering what the Divine Will desires for him he should avail himself of such an easy method of securing essential information as the above questionnaire.

Why I Am Not a Roman Catholic (Continued from page 828)

ingstone and Mary Slessor more than Ignatius of Loyola. But what is not questioned is that Rome has a great roll of saintly men and women of whom all Christians may be proud. It would be easy to take our criticisms further and show flaw in the Roman argument and tradition, but at the end, unless fairness and decency desert us, we should acknowledge that it is a church with much to offer.

Why then are we not prepared to accept what she has to offer? The answer is that we do accept. As Catholics we claim the whole Christian tradition and protest against the unchristian dogmas and practices that have grown around it. We accept the saintliness even when we repudiate the methods of canonization. We are heavily indebted to mediaeval schoolmen and a great succession of theologians though we deny infallibility to anyone of them or all of them together. If Romans cannot appreciate what Congregationalists and Presbyterians and Friends have to offer that is their loss, but in my judgment they can no longer legitimately claim to be Catholics.

But amongst the things we reject are some that Rome counts essential. First there is the Papacy. It is true that our Lord said to Peter, according to Matthew's gospel, "Thou art Peter, and upon

this rock I will build my Church." And in the sense that Peter took his place as leader in the earliest days he was the foundation on which the church was built. But he did not continue as leader throughout life, and obviously he was not infallible. He was rebuked by Paul and amongst those who were presided over by James. It is also true that Jesus said that He would give to him the keys of the Kingdom of Heaven and the power of binding and loosing, but these powers and gifts, as Dr. Headlam shows, "were not personal gifts confined to himself, but powers conferred on the church as a whole, to be exercised by the whole church." Peter was never appointed a prince among the apostles. Such an appointment would be contrary to the mind of Him who said that greatness was in service not in rank. The Fathers of the early church are as clear upon this matter as the writers of the New Testament. And Papal claims are not substantiated by history. Peter may have visited Rome and been martyred there, but it is only late tradition that makes him bishop of Rome. Even if he were, there is no reason to suppose that any primacy was conferred upon his successors. It is easy to see how the church in Rome and its bishop came to have special importance, though it is just as easy to see that the exercise of authority was immediately resented by other churches and bishops. There were long periods when its supremacy may have been beneficial, but it was never essential to the being of the church. The papacy is claimed to be the center of unity and it is said that without it divisions are inevitable; but it is just as possible to maintain that it has been the cause of divisions and to believe that it will continue to be.

The Papal claims naturally lead to a consideration of infallibility and authority, and here again we have to reject what Rome says is essential. Dr. Oman quotes a monk who told a congregation that contrary to their senses they believed, on the authority of fallible astronomers, that the earth goes round the sun and then exhorted them to believe what the infallible church told them, even though that seemed to be contrary to their senses. But, as Dr. Oman says, we believe the astronomer because we know he has reasons based on the study of the actual nature of things, which he is ready to produce and which we believe we should find conclusive if we were able to follow all the mental processes involved. But people are to believe what the church says not because there are satisfactory reasons which can be produced but because the church, in the person of the Pope, is infallible. It would be sufficient to answer that this

is more than Jesus claimed for Himself or for His apostles. "Jesus spoke with authority, but not as an authority." Dr. Taylor refers to a Roman divine who said of an Anglican, "he believes the same things that we believe, but he believes them for the wholly irrelevant reason that he thinks them true," and he makes this comment: "We do not think personal conviction of the truth of a doctrine an irrelevant reason for believing it. . . . We find it hard to understand how a belief can be a man's own belief at all unless it is held with a personal conviction." This means private judgment, but as Dr. Gouge says, "Private judgment is in one respect a right, and in another a duty; but primarily it is a duty we cannot escape. . . . If we accept the authority of others, it is because our private judgment leads us to accept it; and, if we continue to rely upon our chosen authority, it is upon our private judgment that the continuance of our reliance must rest. It is thus upon a guidance which may be mistaken that we all alike depend."

I have only touched one or two of the difficulties, but even this sketchy article should show that those who are working for a synthesis of Catholic and Protestant doctrine have before them a task of immense magnitude. I admire their pluck and wish them success; and if it be true that parallel lines meet in infinity there is hope that even this controversy may come to an end. But we must be prepared to think in centuries.

AN OUTREACHING FAITH

A man once stood on a city street holding a five-dollar bill which he offered to give to any one who would take it. Crowds passed by with a skeptical shrug. "People keep real money when they have it," they reasoned; "no one would be such a fool. It's not a genuine bill." After a while a boy came along. He had no worldly wisdom, he did not know the evil in people's hearts; all he knew was that he was poor and that five dollars was a fortune. His heart's desire impelled him to reach out his hand in anticipatory faith, and lo! the man gave him the money. "That's no good," called out the cynics. "I'll ask the man in the bank," retorted the lad. A few minutes later he came out in triumph. The worldly wisdom had been mistaken; the man had been sincere. The money was good.

This story illustrates the two attitudes people have toward life in general. Some make themselves the center of life and they size up everything by their own selfishness. The only power they recognize is a centripetal force by which all the currents of life turn in upon themselves as the important center. They cannot understand anyone who has a center outside of himself. It is fortunate for the world that there are some whose power is centrifugal; an out-reaching energy instead of an in-turning one.

Bertha Conde in *Spiritual Adventuring*; The Cokesbury Press.

Making The Ministry Effective

An Interview With Rev. John R. Oliver, M. D., Author
Of *Fear*, *Four Square*, etc.

By A. Ritchie Low, Colchester, Vt.

EVERY minister wants to be of service to his parishioners. He longs to help them solve the problems of their every day lives. When the weekly calendar is published he inserts, in a conspicuous box, a notice to the effect that those who may be sick or in trouble may see him at any time. Despite this urgent invitation, however, comparatively few ever make it a point to see him privately.

People by the thousands visit the general clinics of our great city hospitals, they throng the offices of eminent psychologists and tell forth their innermost secrets, things they would rather die than divulge to their dearest friend. But the minister of the gospel, though he live "where cross the crowded ways of life" and be ever so anxious to be a friend to man—his office is usually devoid of callers other than those who wish to sell him a set of books or have him buy an insurance policy. Why is this so?

I put the question up to the Rev. John R. Oliver, M. D., the other day. He is the most versatile man I have ever met. He is a clergyman, medical doctor, psychiatrist and an author. His books, *Fear*, *Victor and Victim*, *Foursquare*, and others have had enormous circulations. "Why is it," I asked Dr. Oliver, "that more people do not consult their pastors about their every day problems?" He suggested that we go to his study and talk the whole question over.

"One of the troubles with the Protestant clergy," he said, "is that they make it far too difficult for people to meet them. The fact that those in need have to go to their homes makes it almost a certainty that they will not do so. Take the case of a woman, let us call her Mrs. Blank. She is in deep need and wants advice. Her pastor may be a sympathetic sort of person and be of easy approach, but before she can reach him she has to walk down a public street, knock at the parsonage door, and parsonages are usually conspicuous buildings, be admitted by either the maid or the wife of the pastor. You see, there are too many fences between her and the minister. The approach ought to be made easy." I then asked him how he got around this question.

"I can best answer your question," he



replied, "by telling you something that happened last week. A woman phoned my office. She wanted an interview. I invited her to come over. She said she did not care to accept. I then suggested my study. Again, however, she refused. Finally I said, come tomorrow morning to the church. You will find me in an empty pew near the chancel. This arrangement proved satisfactory, we had our little talk and in an hour or so she was on her way, apparently much relieved. You see, the church was inconspicuous, she could slip in unobserved. Those who are in trouble do not want to encounter more people than they have to. The less contacts the better."

When I asked Dr. Oliver what he thought about the return of the confessional to the Protestant church he intimated that he was in sympathy with the movement. "Do you know Dr. Lovett of Washington, D. C.?" he asked. He thought he was doing an outstanding piece of work. He had connected with his church (he has since moved) a number of medical doctors, nurses, business men, etc. No matter what ailed you, you could always find help at his clinic. "Running a church means more than just preaching," observed the eminent author from Baltimore.

Dr. Oliver is an Anglican and a member of the Anglo-Catholic group. Although very modern along scientific and medical lines, when it comes to ecclesiastical affairs he is a pronounced medievalist. "I have always been a Catholic," he remarked to me when I asked him about his church affiliations. A number of years ago, after serving as rector of an Episcopal Church in Albany, New York, he was converted to

Roman Catholicism and studied sometime in Rome for the priesthood. Within a few years, however, he regretted his move and returned to his first love, the Anglican Church. At the present time he is associated with one of the large Baltimore parishes where he ministers at the altar each Lord's day. During the rest of the week he practices medicine and does some work at the police court.

But to get back to this question of helping folk. "Of course," observed the good doctor, "after all is said and done, people want not just advice but rather absolution. Now you nonconformists can give the former but not the latter." I was interested, very much so and sought further enlightenment. He likened the minister unto a man who had an intimate knowledge of the law but who was unable to practice because of his lack of a license. I saw at once what he was driving at: Apostolic Succession!

"Is it not a fact," I asked, "that many of your Anglican clergy do not claim to have anything we do not possess?" He admitted readily that this was so. "However," he added, "I may say I am not an M. D. That is my privilege. But the fact that I said I wasn't a doctor would not make me any the less one, would it?" I then suggested that while he did not recognize my ordination, Rome did not recognize the validity of his. "Does the fact that the Roman Church does not recognize your orders make them invalid?" Ah, said the doctor, that was another question altogether. He maintained that all Rome said was that there had been a certain break in the historical connection.

Our conversation then turned to other things. I had read his books and was interested to know something of their background. "Tell me, doctor, are any of the characters in your novel, *Fear*, taken from real life? He took the cigarette out of his mouth and said very deliberately, "Young man, I went 'round Robin's barn to avoid doing that." He intimated that many of his friends had told him that they were very certain that such and such a character was so and so. "It makes me laugh," exclaimed the doctor, "for some characters have been taken for at least a dozen different people!"

Strange as it may seem, once off the

press, Dr. Oliver is not a bit interested in what happens to his books. I found it rather difficult to get him to talk about them. "My books?" he asked, "don't bother me about them. Once I'm through with them I never want to hear them mentioned." He did tell me, however, that he had written each one of them in six weeks time. He writes usually in the summer, about three hours a day and in this way he manages to dash off about ten pages. "I just write to the typewriter as though it were a living person," he explained.

He seemed to have no idea as to which of his volumes had the largest circulation and was absolutely unconcerned about their relative merits. I ventured to remark that I liked *Fear* better than *Victor and Victim*. A priest sitting near by looked up from the book he was reading and said he could easily understand the inability of the average Protestant mind to grasp the meaning of the latter. Dr. Oliver made no comment.

Baltimore's versatile citizen is easy to meet. When I first met him he resembled the typical priest with his cassock, etc. The second time I met him he had on an ordinary collar and tie and a business suit. He is of medium height and has a ruddy complexion. He has a priestly look about him. He is a bachelor, reads Greek for mental recreation and is an inveterate smoker. When he speaks in public he has a habit of closing his eyes. When I heard him at an Anglican retreat deliver a lecture, instead of using the pulpit, he sat in an arm chair placed in front of the altar. His eyes seemed glued to the ground and only once or twice did he look at his congregation.

I confess I was rather amused when I learned that this eminent doctor, clergyman, author and psychologist was himself a victim of a certain kind of phobia. He admits that he is afraid of the number thirteen and that, when he was given a room with this number at the Johns Hopkins dormitory he had it changed as quickly as possible. Then, too, he hates to walk under a ladder. "If I were accidentally to walk under a ladder, say in the morning, I would feel rather miserable all day and so I avoid them all I can," said Dr. Oliver. Perhaps the fact that he himself suffers from these hallucinations enables him the better to deal with the ailments of his fellow men.

He also has a keen sense of humor. Once at the police court he was giving testimony regarding a man who had been accidentally killed. When he mentioned something about having examined the man's brain one of the court attendants asked him if he had discovered any creative thoughts. "I'm afraid," added the doctor dryly, "that we haven't

Anthems Of Praise

The Second Study In Anthems Of Today

By Rob Roy Peery

Ministers will want to keep this list and others Dr. Peery provides on file. They will also be helpful to the choir leader who wishes to synchronize music with sermon.

TEXT: "Praise the Lord, O my soul, and all that is within me, praise His holy Name." Psalm 103.

Many choirs will be familiar with Frederick C. Maker's setting of "Praise the Lord, O My Soul" (Schirmer, 9 cents). It is not difficult, but has solo parts for high and low voice.

The setting by Roland Smart (H. W. Gray Co., 10 cents) is of medium difficulty and without solo parts.

A more recent anthem on these words is by F. Flaxington Harker (Schirmer, 15 cents) and has solo for alto or baritone. It is of medium length and difficulty.

Text: "O sing unto the Lord with thanksgiving; sing praises unto our God." Psalm 147.

"Sing Praises unto the Lord" by Danks (Wm. Pond, 25 cents) is a festival anthem for soprano solo and chorus; medium difficulty.

Text: "Sing praises to God, O ye kingdoms of the earth, O sing praises to the Lord." Psalm 68.

"Sing Praises to God" by Herbert W. Wareing (White-Smith Co., 5 cents) is of medium difficulty with solo for tenor or soprano.

"Sing Praise to God" by Gaston Borch (John Church Co., 16 cents) is a hymn setting of genuine musical worth. There is a solo for soprano and the choral parts are of medium difficulty.

Text: "O praise the Lord, all ye His angels, yet that excel in strength." Psalm 103.

"O Praise the Lord" by Barnby (Schirmer, 12 cents) is moderately difficult and without solo parts.

Text: "O Praise the Lord, all ye nations: praise Him all ye people." Psalm 117.

"Praise the Lord" by Randegger (Tuller-Meredith Co., 12 cents) has solo passages for the bass in unison and em-

plays the four parts in unison to good effect. It is moderately difficult and without solos.

"O Praise the Lord" by Rob Roy Peery (H. W. Gray Co., 12 cents) is a recent setting of this Psalm. It is of medium difficulty and has no solo parts.

"O Praise the Lord," arranged from Mozart by H. P. Danks (Wm. Pond, 20 cents), is a variation of this text. It is easy to perform and has no solos.

Text: "Praise God in His sanctuary." Psalm 150.

"Praise God in His Sanctuary" is an extended festival anthem by R. Huntington Woodman (H. W. Gray Co., 25 cents) for the ambitious chorus-choir. It is written with parts available for strings, trumpets and trombones. There are solos for tenor and soprano *ad libitum*.

Text: "Praise the Lord, O Jerusalem, praise thy God, O Zion." Psalm 147.

"Praise the Lord, O Jerusalem" by J. H. Maunder (Ditson, 15 cents) is a spirited work for mixed voices with solo for medium voice. It is of medium difficulty.

Text: "Praise the Lord, call upon His name, declare His doings among the people." Isaiah 12.

George J. Elvey's setting of "Praise the Lord, Call upon His Name" (Clayton F. Summy Co., 15 cents) is not difficult, and in this edition has been revised by John E. West. There are no solos.

Appropriate anthems on hymn texts include "Praise My Soul, the King of Heaven" by J. Lamont Galbraith (Presser, 15 cents), a strong anthem for bass solo and chorus, requiring competence in the four parts; "Praise Ye the Lord", an arrangement by Clarence Dickinson from the music of George Strattner (H. W. Gray Co., 15 cents) for a cappella chorus, of medium difficulty with passages for male chorus; and the well-known "Praise Ye the Father" by Charles Gounod.

got that far just yet!" He keeps no record of cases that come before him. I am now speaking of those who come to him privately. "Don't bother your head about statistics," for, he maintains, "it's enough to know that you've helped someone in need." He insists that welfare work is far too commercialized nowadays. He is a believer in the old fashioned method that does not let the

left hand know what right hand doeth.

Ministers are attending Oliver's lectures in increasing numbers. Social workers who have been rather critical of him, they too, are beginning to know what it is he is driving at. To those who want to know more about him and his career I most heartily commend the reading of his life story which he tells in *Four Square*.

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The Editorial Page

The Error—The Remedy

CHURCHES which are struggling with church building debts in a period of industrial and business depression are wondering just where the error was in their calculations. They had not looked for it to end like this. The building program was put over with enthusiasm. The new edifice was dedicated with cheer. But the tumult and the shouting has died, and those who mounted up on wings as eagles are finding it difficult to walk.

Yes, there was an error in the reasoning, but it was not in the necessity. Church buildings were needed then and they are needed now. Suitable churches for worship and suitable educational buildings for the modern church school are still needed by the hundreds. With all of the advance of the past decade church building has lagged behind building programs in other lines.

The error which was made was a common one. It was shared with business and social agencies. It was a typical American error. It was the product of high geared promotion. Americans are essentially evolutionists. They believe that every hamlet, city and town must, inevitably, grow bigger, richer and better. Most of us bought homes on a similar assumption. We builded our churches with this as a basis of faith. The community, we thought, must grow bigger, our people must grow richer, we will build a church equal to the future. Pay for it? The future will be so rich that there will be no question about getting it paid for.

All this was true in 1920. It was true in 1925. It was true in 1928. In 1929 things began to shake. In 1930 they shook a little harder. In 1931 they were still shaking. First men talked of paper losses. Then they talked of real losses. Churches came face to face with the fact that they had obligations to meet. Providence or Santa Claus was not paying the bill for them.

Now what is the remedy? Wait for the return of prosperity? Hardly. Who is going to meet principal and interest payments in the meantime? The only way to face the situation is in the spirit of Christian stewardship. When a church has a debt every member must be made to feel that it is his personal obligation. It is both morally and legally. And the debt must be paid.

Most of us have gone through that situation in our own experiences. We rebelled against paying for the car bought just before a price cut was announced. We rebelled against the thought of taking losses on our real estate. But saner judgment convinced us that life was more than these things and that we were going to live and go ahead. We knuckled down and went to work and paid the obligations.

Church debts are going to be met in the same spirit and by the same methods. Many churches

are still waiting for Santa Claus, but here and there are churches which are honest enough to face the actual situations. They are going ahead. Campaigns are inaugurated. Stewardship is pressed home. Folks are finding that there is a satisfaction in making a sacrifice for the church. That sacrifice spells progress.

The churches of America need have no fear of the future if they believe in Christian stewardship.

Hard Boiled Preachers

OF course, we know that "hard boiled" preachers existed before the present era.

If Hawthorne and some more modern writers are to be believed he was quite the common thing in that period of American history known as "The Puritan Period." But that period lies in the dim past. The preacher and pastor who lives in the memories and experiences of our fathers belonged to another age. This man was one with a heart of human sympathy and a spirit of sacrifice. The position he shared in the community was somewhat similar to that of the old fashioned family physician. And there are many who think that the world is the loser as these two types of a different day are being pushed into the past.

Not that the hard boiled minister is the rule today. Far from it. He is still so much the exception that this editorial is interesting. By some the statement that he exists will be challenged. But challenged or not, the fact remains, that there is growing up in our ministerial midst a type of clergyman who is the prototype of the hard boiled business man. We find him in several different relationships.

His hard boiled nature is first of all revealed in his relationship with his fellow ministers. The hard boiled individual is usually so much of a success that he can philosophize on the shortcomings of those who have hardly been able to make the grade. There comes a time in a minister's life when he needs the help which can come from fellowship with his friends. But in that time he knows enough to avoid the hard boiled fellow. This man will tell him all his faults. But he does nothing to help him get started in the right way. Success is apt to be the one standard of this sort of man. If he happens to occupy an executive position in his denomination he becomes a tyrant, feared and disliked by those who must depend upon him for ministerial placement. If anything is pathetic in this day of religious and business depression it is the sight of a hard-working, loyal peacher trying to find sympathy and encouragement from a hard boiled executive.

The story a brother minister tells us is somewhat to the point. It seems that a minister of

(Now turn to page 836)

FEDERAL COUNCIL PUTS BOTH FEET FORWARD

Things seem a little difficult with the Federal Council of the Churches of Christ in America. It has difficulty making progress. We have heard of organizations which are wobbly because they have tried to straddle an issue. That is one way for an institution to unseat itself. But no one accuses the Federal Council of that offense. Rather its difficulty comes from trying to walk by putting both feet forward at the same time. That is always an awkward and difficult way of locomotion.

There was, for instance, the matter of a committee report on birth control. It seems that the majority of the committee making the study favored legalization of the distribution of birth control literature. Both feet went forward. But it seems that the constituent denominations making up the federation were not in favor of this majority report. At least the Southern Presbyterians were against it; the Baptists were against it; the northern Presbyterians were against it; there are some other denominations to be heard from.

The error of the Federal Council appears to have been its policy of announcing the report of a research committee which might be construed as the findings of the constituent denominations. The Federal Council has no authority to act for the churches unless that authority is clearly delegated by the bodies making up the council. In this instance, at least, such authority had never been transmitted. Two feet were placed forward for progress, but progress is not made that way.

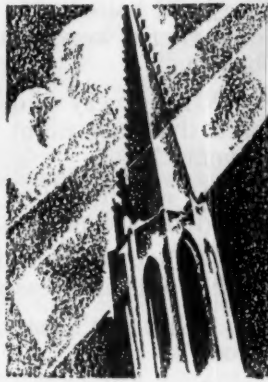
The Handbook of the Churches for 1931, the very first objective for the Federal Council is expressed in these words: "To express fellowship and Catholic unity of the Christian Church." The releasing of publicity items such as the conclusions of a committee studying birth control would seem to be the very antithesis of this. It is a question which is still so debatable that the release of such a report is divisive rather than unifying. Consequent action by denominational bodies would confirm this statement.

Now again it is putting both feet forward by releasing a report on *The Public Relations of the Motion Picture Industry*. Probably there will be more agreement on this report than on the one which dealt with birth control. But the principle involved is the same. Just why should the Federal Council release conclusive reports dealing with matters of public interest until, first, the constituent bodies which comprise the Council have a chance to pass on the reports and make their agreements or express their differences.

The Federal Council is old enough to know how to walk, but it seems that it must still learn that progress comes from putting one foot forward at a time.

THE STRANGER OF GALILEE

Verses appeared under this title on page 735 of the June issue of *Church Management*. As we did not know the author the verses were credited to "Author Unknown." Our attention has been called to the fact that Mrs. C. H. Morris is the author and that the copyright to the poem is owned by the Standard Publishing Company of Cincinnati, Ohio. We are very glad to add this information and correction.



Look at your church through a stranger's eyes

The affection you feel for an old friend—or for a church in which you have worshipped for many years—blinds your eyes to defects.

Strangers, however, are not so indulgent. They notice the cracks in the plaster—and the scarred pathways worn by countless footsteps.

But old floors are not the only ones that detract from the appearance of a church. In recent years, there has been a tendency to disregard a principle that goes back to early Christian times. The great Gothic and Renaissance builders knew that no beautiful interior is complete without a beautiful floor.

So look at your church floors through a stranger's eyes. Then if you see an opportunity for improvement, send for our free booklet, "Facts You Should Know About Resilient Floors in Churches." This book will explain how you may have color and character in your floors without sacrificing quietness and comfort underfoot. By utilizing modern, resilient materials, it is possible to have floors worthy of the finest church at amazingly low cost.

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(Continued from page 834)

the hard boiled type was sick unto death. Every day there were many inquiries regarding his health.

"He is very bad," said one sister, "the nurse said that last night his temperature went up to seventy."

At another time this man was to address a religious assembly.

"What a beautiful head of white hair," sighed one impressed listener.

"That isn't hair," replied his friend. "It's frost."

One of the hard boiled type has recently confided to me the way that he gets his study cleared for his sermon. "Every time I have a caller," he explains, "I receive him standing by my desk. So he remains standing. If I should sit down it would seem to imply an invitation. I keep pretty free from annoyance by that method."

It is a fine idea and we commend it to those who cannot be annoyed. But we believe that most ministers are anxious to find what is back of the visit which prompts one to come seeking counsel. It requires more than a hand clasp and a "God bless you," to help a man or a woman who is finding life hard. Business difficulties have increased the pressure of life. Puzzled and perplexed men and women seek spiritual guidance. The first step in finding it is a contact with a man of God who has an abundance of human sympathy.

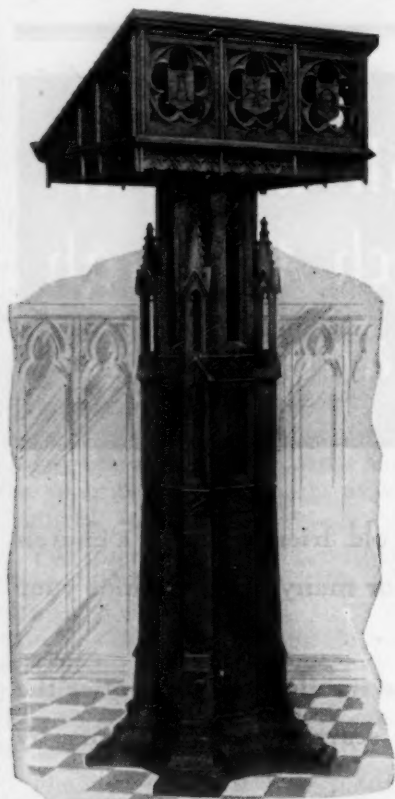
I can stand a hard boiled doctor, and I can tolerate a hard boiled lawyer, but heaven keep me from a hard boiled man of God.

Ministers In Exchange

AUGUST is the month for ministerial vacations and most of them who have not gotten an earlier start will soon be on the way to some resting place. As near as we can estimate about one hundred vacation exchanges between ministers have been arranged through the columns of *Church Management*. Our Ministers' Exchange department has been popular from the first announcement but it seemed to have been especially made for a season like this.

Money is scarce with many churches this summer. It has been difficult for some churches to make appropriations for vacation supplies. Under this exchange arrangement many ministers have found it possible to get a change of environment, a comfortable home to live in, and plenty of opportunity for rest by simply exchanging with a brother pastor in another part of the country. Where an honorarium is offered the visiting minister also has the advantage of that.

The Ministers Exchange department will again appear in an early issue of 1932. We believe whole heartedly in the exchange idea and hope even more will take advantage of it next season. Those may be hard days financially but they are wonderful days for Christian fellowship.



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BOOK BROADCASTINGS



What the Writers have to Offer

Philosophy and Religion

Humanism: Another Battle Line, edited by William P. King. The Cokesbury Press. 298 pages. \$2.25.

The title does not indicate the scope of the book. It is really a symposium directed towards the exposition and repetition of the recent humanistic teaching which is antagonistic to the Christian faith.

Lynn Harold Hough writes on "The Vicissitudes of a Noble Word," Douglas C. Macintosh on "Contemporary Humanism," John Wright Buckham on "Humanism, Humanitarianism, and Personalism," Ivan Lee Holt on "Will Humanism Suffice as a Philosophy of Life?" Shailer Matthews on "Can We Have Religion Without God?" W. E. Garrison on "Humanism Reactionary Rather than Radical," Richard Roberts on "Neo-Humanism and Human Need," C. B. Wilmer on "Humanism and Christianity," William Adams Brown on "Humanism: What It Is and How to Meet It" and William P. King on "Humanism and Moral Motive Power."

Humanism is not something new. Its roots are as old as the Christian faith itself. It is not necessarily anti-Christian. Historically, in fact, it has been "on the side of the angels." Today some of its leading exponents are members of the Christian Church. But in some of its most recent phases humanism has been taken over by secularism and developed as a teaching which challenges the theistic position. This same emphasis has appeared before, as positivism in the last century, for example, and has not persisted very long. It is doubtful if this contemporary phase will prove any more significant.

This symposium on humanism sums up the various aspects of its teaching very clearly. Its contributors include some of the most able defenders of the Christian faith in our time. As is inevitable when so many write on the same theme there is some repetition; but as a whole the book is a splendid bit of work. Every minister should read it carefully.

F. F.

The Modern Venture, by W. J. Blyton. The Macmillan Company. 308 pages. \$2.25.

The Modern Venture is a series of loosely coordinated essays dealing with "many, many things" in a striking and original manner. Among the diverse topics discussed are the following: "The Adventure," "The Right End of the Stick," "After Death—What?" "Totems," "Radio Religion" and "The Partial View."

The volume was originally printed in England, and its general setting is hard to locate. Both the book and its jacket preserve a strict silence in regard to the

author, whose name as yet means nothing to the American reader. But when one reads three hundred pages from the pen of a writer he has come into contact with many of his opinions. Mr. Blyton is a modern-minded man who is singularly free from certain obsessions of the *Zeitgeist*. The familiar clichés of the drawing-room apostle of revolt are brimstone to his nostrils. This is especially evident in his essay on "The Obstacle of Sex Chatter" and in the one on "A Recipe for the Life-Worshippers!"

In this essay we find thoughts like the following: "These excited amateurs of sensation are really foolish, even though they are in reaction against insular Anglo-Saxon puritanism or smugness—a legacy from the religious Great Frost of the sixteenth century. They destroy values and dissipate their finer inner forces—merely to spite Mrs. Grundy or shock Philistia. Where they show gaps in their culture is in supposing that it is Christianity they are judging. They have obviously never experimentally known the real thing; for the real thing is bonny, intensely life-giving, vibrant with energizing interests. Where it is *lived*, it creates a strong upward draught and momentum that 'breathes' the life, favours the heroic adventurous soul, and brings an incomparable enlargement and deepening of personality."

These sentences are not devoid of well-expressed truths, but just what does Mr. Blyton mean by "the religious Great Frost of the sixteenth century?" Does he mean the rise of Puritanism or the Protestant Reformation itself? This being the case, one could emphatically take issue with what he has to say. And there are other passages with similar implications. These may give us a clue to the religious and cultural background of the author. It must, nevertheless, be admitted that he says much with which the most militant Protestant will be compelled to agree.

L. H. C.

The Road to Faith, by Winifred Kirkland. Richard R. Smith, Inc. 270 pages. \$1.00.

This book reads like an epic prose poem, tracing the adventurous steps by which a seeker comes to the radiant conviction that "the incarnate creator was an actual man, living, breathing, historic, and that his name was Jesus." The author speaks of himself as "a typical everyman, seeking his way through a world of mystery and challenge." The creed he formulates, he says, is "not of a theologian, nor a philosopher, but of a plain man speaking to other plain men and women."

The book was first published anonymously five years ago under the title

"Chaos and Creed". It narrates the author's search for faith in an age of doubt and uncertainty. He faces facts sincerely and ends in a positive creed which is outlined at the close of the book.

P. F. B.

The Transfiguration of Life, by Charles W. Wendte. The Beacon Press. 146 pages. \$1.50.

The author deals in this book with some of our basic moral problems and spiritual experiences. His liberal viewpoint and his background of a Christian ministry of many years enables him to handle the questions he considers in this volume with breadth and depth. He combines the art of a religious teacher with the feeling of a poet. That he deals with vital issues is indicated by the titles of the chapters: "The Transfiguration of Life by a Modernist Faith," "The Universality, Power and Permanence of Religion," "The Mystery of Life," "Belief in God," "Does Chance or Purpose Rule the Universe?" "The Reign of Law," "Jesus and Personality," "The Dark Hours of Life, and What They Bring Us," "Religion, a Service of Joy," "How to be Happy" and "Come Unto Me."

P. F. B.

Preachers and Preaching

The Nameless Longing, by Hubert L. Simpson. Harper and Brothers. 305 pages. \$2.00.

There is a type of expository preaching of which it is not an exaggeration to say that it seems to be limited to ministers of British birth and British training. It consists always of a thought-provoking adaptation of some Bible passage to present-day living and is based upon a sound knowledge of the one and deep insight into the other. The preacher deals with values that are timeless and not fleeting and with themes that go deep into one's daily lot and not with topics that will be forgotten tomorrow.

In such preaching the pastor of Westminster Church, London, already distinguished for his previous volumes of sermons, is a past-master. He combines a searching sympathy towards human experience with a deft literary touch. "Pan More Deadly Than Mars" is the title of a sermon based on II Samuel 18: 8. Who but a British preacher could think of such a title? There are twenty-four such sermons in the book and every one of them is well worth the repeated study of those who represent the pulpit in this country where such preaching has not yet come into vogue.

F. F.

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The Unlocked Door, by James Black. Harper and Brothers. 232 pages. \$2.00.

This book contains thirty story-sermons told by Dr. Black to the children of his Edinburgh church. They are sermons in story form frankly teaching moral and spiritual truths. Most of them end with an appeal to trust and follow Christ. A sparkling, colloquial style gives these stories a flavor that is very delightful and which must have won the hearts of their youthful hearers. The material is drawn from a variety of sources: Biblical, Greek classical home and travel experiences. The background of Scotch life is reflected in several of the stories.

P. F. B.

Contemporary Preaching, edited by G. Bromley Oxnam. Abingdon Press. \$2.00.

This book contains the addresses delivered before the Boston University School of Theology Conference of Preaching in October, 1930. There are thirteen addresses on as many subjects dealing with preaching and the minister's preparation. The subjects are vital, in most cases the presentation is dynamic and forceful. Some of the addresses stand out as great contributions to the cause. Raymond Calkins has a most interesting presentation in his address, "The Fullness of Preaching." Dr. Wil-

liam L. Stidger rises to heights in his "Geographers of the Spiritual Uplands." Other speakers were Carl Wallace Petty, James Gordon Gilkey, Charles Clayton Morrison, Louis C. Wright, Fred Winslow Adams, Albert E. Day, Dan B. Brummitt, Elwood Rowsey, Stanley High and Halford E. Luccock.

This is a most valuable book for preachers and those interested in preaching. Evidently preachers are looking at things in a new way. It may appear confusing to the layman. But these preachers see things clearly and have a definite form of strategy. It will pay you to read and study this volume.

W. H. L.

If I Be Lifted Up—Thoughts About the Cross, by Samuel M. Shoemaker. Fleming H. Revell Company. 179 pages. \$1.50.

Taking religion in a tremendously serious way and putting it vigorously into action are characteristics of the books of this author and *If I Be Lifted Up* is no exception in this regard. The author's purpose in this book is to inspire readers to adventures in practical redemptive daring toward other human beings. The social emphasis in religion is more apparent in this volume than in his previous books. There is a chapter on "Who Crucified Christ?" which indicates how we share the attitudes of Christ's crucifiers in our modern life.

Religious Best Sellers

June, 1931

Religious Book Club

A Psychological Approach to Theology
—Horton

The Life of Cardinal Newman—Atkins
The World of the New Testament—Glover
Hinterlands of the Church—Hooker
The Essentials of Leadership—Horne
The Unique Aloofness of Jesus—Bos

Methodist Book Concern

(Nine Stores)

The Clash of World Forces—Mathews
Jesus and Ourselves—Weatherhead
Albert Schweitzer—Regeister
World Revolution and Religion

—Hitchinson

Peter Cartwright—Grant
Larry—Foster

Methodist Publishing House Richmond

Larry—Foster
Sermon Hearts—Leach
Morals of Tomorrow
Day Before Yesterday—Moffatt
Advertising Jesus—Bratcher
Men of the Great Redemption—Stidger

Association Press Book Shop New York

Larry—Foster
New Russian Primer
Helping People Grow—Fleming
Religion in a Changing World—Silver
Creative Camping
Camping and Character

Morehouse Publishing Company Milwaukee

Believing Youth—Starr
God in Science—D'Arcy

The Episcopal Church—Atwater
The Faith By Which We Live—Fiske
God in Worship—Underhill
Marriage and Birth Control

—David and Furse

Presbyterian (U. S. A.) Book Stores

The Ruling Elder—McAfee
Old Things New—Kerr
Sermon Hearts—Leach
Sermons in Argot—Vance
Between Two Worlds—Poling
Golden Book of Faith—Clark

Methodist Protestant Book Concern, Baltimore

Sermon Hearts—Leach
Girded With Gladness—Wright
Sermons in Argot—Vance
Hero in Thy Soul—Gossip
Streams in the Desert—Cowman
Between Two Worlds—Poling

Evangelical Book Store Cleveland

Things Most Surely Believed—Macartney
Stewardship Parables of Jesus—Long
Mrs. Eddy—Dakin
Between Two Worlds—Poling
God in the Slums—Redwood

Fleming H. Revell Company New York

God in the Slums—Redwood
Streams in the Desert—Cowman
New Russian Primer
If I Be Lifted Up—Shoemaker
Art of Thinking—Dimnet
Between Two Worlds—Poling

The section on the Seven Words from the Cross analyzes the last words of Jesus and constitutes a valuable contribution on this subject. A chapter on "The Cross in Human Relations" shows how the principle of vicarious suffering may be taken into all the manifold relationships of life, and how the Cross may be made to work miracles of love and redemption in these relations.

This volume is a worth while addition to the literature of the Cross and should prove helpful to ministers especially during the Lenten season of the year. P. F. B.

The Adventure of the Hereafter, by Wm. Edward Biederwolf. Richard R. Smith, Inc. 176 pages. \$1.50.

Dr. Biederwolf is an outstanding evangelist and a prolific writer. He has here given us some striking sermons delivered in evangelistic campaigns that quickened faith and brought joy to believers. It is a timely book that will be welcomed by church leaders. For want of a better word, the author speaks of the change called death as "The Adventure."

One of the neglected themes is that of the hereafter. The Bible gives certainty of life hereafter. Believers should be informed. The author has collected Scripture and illustrated the truth in a striking way.

The subjects treated in the book are "What is Death," "Where the Dead," "Can we talk with the Dead," "Do the Dead pray for us and ought we to pray for them," "Shall we recognize our Friends in Heaven," "Is there Hope after Death," "Do Angels minister to the Living," "Is there such a Person as the Devil," "Heaven" and "Hell."

The wide range of interested thought and study of the Bible presented in a simple way should clarify matters for believers and deal forcibly with Spiritualism and its errors. These vagaries, errors and isms are given a clear answer that will be appealing to thoughtful people. In the light of reports regarding the dead that have been brought out recently, this book will be illuminating.

T. B. R.

Albert Schweitzer: The Man and His Work, by John Dickinson Regester. The Abingdon Press. 145 pages. \$1.50.

At the close of this volume, the author says: "What Schweitzer accomplishes through this impression of his personality is his greatest contribution."

We read of Albert Schweitzer's love and proficiency in music, of his hospital work in Africa and of his contributions to the fields of philosophy and theology—all of which is made radiant by his self-forgetful and Christlike personality. At the same time the author pleases us by avoiding any tendencies toward extravagant praise and eulogy of the man. Schweitzer is pictured to us as a scholar who touches life in its realities.

P. F. B.

Whither America?, by James Logan Gordon. Fleming H. Revell Co. 157 pages. \$1.25.

Like the late Professor Katharine Lee Bates, Dr. Gordon is a patriotic idealist—or perhaps a prophetic idealist. He has high hopes for America. He sees clearly the danger in America's power, exalted position, wealth, secular interests, and consciousness of a great des-

An Answer to the "Hallucinationists"

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The Authority of Christian Experience

By E. H. Strachan. Competently equipped both in philosophy and historical criticism, this able Scotsman goes through, not around, every related phase of the authority of the Church and the authority of Jesus. \$2.50.

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By Harry Maurice North. At once a survey and a challenge, Dr. North in this new book calls upon pastors to be their own evangelists and upon laymen to witness for Christ. This book is entirely free from the crudeness that mars so much evangelistic preaching and writing. \$1.25.

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By Ex-Senator Xenophon P. Wilfley. This remarkable book by a layman sets forth in forty succinct chapters a continuous narrative of the life and work of the great apostle to the Gentiles. The book is highly interesting, factual, thorough—just the thing for mid-week services and for adult classes in the Church school. \$2.00.

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Newman, Quayle, and other preachers of yesterday; and of Buttrick, Brown, Chappell, Jefferson, Newton, and other preachers of our day. The index shows 60 of the 150 sermons applicable to the special days on the Church and secular calendar. Where else can so much immediately valuable material be obtained within the covers of one book? \$2.00

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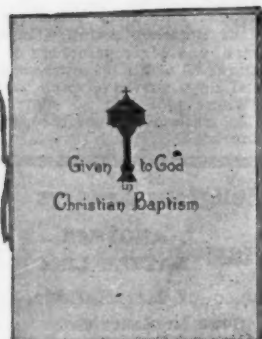
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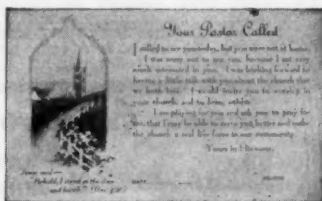


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"The R. A. Torrey Year Book", compiled and edited by A. Chester Mann. Fleming H. Revell Company. 160 pages. \$1.50.

This book contains a thought, a meditation from six to ten lines each, for each day of the year—selected from the authentic writings of the well known evangelist, the late Dr. Torrey. At the end of each meditation is added an appropriate scripture passage. The book will be found helpful as an aid to daily worship and meditation. P. F. B.

The Christ We Love, by L. S. Hoffman. Fleming H. Revell Co. 224 pages. \$2.00.

The author is pastor of the Central and Lansdale Schwenkfelder Churches of Lansdale, Pa. He is at home in scientific lore and uses it abundantly to make clear some of the old truths of the gospel. He is different, original and interesting in his endeavor to show that "The Christ We Love" is still sufficient to meet all our needs. There is every evidence that he is well read, well informed, well rooted in the faith of the fathers.

T. C. B.

Religious Education

Education for World Mindedness, by Albert John Murphy. Abingdon Press. \$2.50.

In this volume the author tries to show how world friendliness may become possible. Religion has been strong on dreams, he says, and weak on methods. The same thing is true of world peace. It is an attractive Utopia but lacks methods to bring it to pass. The practical idealist is one who studies the conditions of the social ideal and produces them.

First of all, Mr. Murphy has tried to find out what the necessary conditions are if we are to have a friendly world. To find these conditions he has consulted leaders of thought all over the country and representing all sorts of world programs. After talking with them, he has drawn up a list of twenty conditions which he believes essential to a friendly world. They include such objectives as appreciation, open-mindedness, tolerance, missionary spirit, stewardship, and enthusiasm.

The author's next question is how to train the rising generation to embody these conditions of world friendliness in their lives. As an illustration of how this can be done, he devotes two chapters to a study of the way to teach appreciation, one of the twenty objectives. These methods in general are "simply devices for stimulating the satisfactory exercise of desirable behaviors." Among the thirty-three methods he mentions for teaching appreciation are direct contact with what is to be appreciated, contact with the art and literature of other peoples, acquaintance with great racial representatives, stories, and moving pictures.

Authority for what it is right to teach a child the author finds in what adults have discovered to be helpful to world friendliness. This does not mean that the children as they grow will not improve on present adult ideals, but if they are to make any progress at all, they must at least start there.

Mr. Murphy makes large use of modern educational jargon. Such words and phrases as social behaviorism, situation-response, mind-sets, maximization and many others are found on the pages of the book, but in spite of the somewhat technical nature of the treatment of education, the book is exceedingly practical and stimulating. In fact, the reviewer has paid it a rather unusual compliment for him. He has read most of it through twice.

The reviewer feels that the author is far from recognizing what Christian missions for the last century have done to promote world friendship. He feels, too, that there is not sufficient emphasis in the book upon the religious motive. It is there, but simply as one emphasis among many.

J. E. R.

A Children's Service Book for the Sundays of the Church Year and Special Occasions, by Rev. Elwood L. Haines. The Century Co., New York. Price \$1.25.

This Service Book is prepared especially for use in the Episcopal Church. It contains services based on The Book of Common Prayer and it follows the Christian year. However, it would be of great value to any superintendent in any school. The various services are arranged each about a definite theme. An opening prayer or collect is given. Suitable hymns are suggested. There is a reading from the Psalter which is taken from the Revised Prayer Book of the Episcopal Church. There is an appropriate New Testament lesson, and a closing prayer.

The closing prayers are as a rule original with the author and they are especially valuable for non-liturgical churches. The collects are of the formal type of prayer. There are services also for special occasions and a collection of miscellaneous prayers. In the latter part of the book, there is a collection of hymns suitable for boys and girls taken from the Episcopal church hymnal.

Last of all come suggestions for children's sermons taken from the Children's Great Texts of the Bible, edited by James Hastings.

Not only is the book designed for the guidance of minister and church school superintendent, but it is planned for the individual use of each child. In fact, it might almost be called a prayer book for children.

J. E. R.

The Education of the Whole Man, by L. P. Jacks. Harper and Brothers. 155 pages. \$1.75.

The title indicates the thesis of the book, namely, that education is a matter of every phase of personality. Dr. Jacks lays great emphasis upon the development of the body and in the trinity of truth and beauty and righteousness he believes that beauty lends the creative and essential touch that means life and growth. The book consists of twelve essays made up of scattered articles and addresses over the last few years. Inevitably there is a certain amount of repetition; but each essay is related to the central theme, and in this book, as

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F. F.

The Church

The Jew and His Neighbor, by James W. Parkes. Richard R. Smith, Inc. 203 pages. \$2.00.

This is a comprehensive historical survey by a non-Jewish author of the causes of prejudice against the Jews. It is a study that shows extensive research into the literature of the subject and present day conditions.

The author believes that the roots of anti-semitism lie in history and not in any unalterable characteristics of the Jew. He says: "The average Jew under auspicious circumstances is very much like the rest of us."

He finds the causes of hostility against the Jews in past ages to be three-fold: religious, political and economic. There is the hostility of the church toward them, their tendency toward nationalism and their wealth. He believes that the religious motive has been paramount in anti-semitism although the other motives have entered in.

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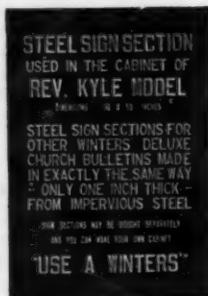
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Hymns in Human Experience, by William J. Hart. Harper and Brothers, 221 pages. \$2.00.

The author has succeeded in bringing into this volume many of the heart throbs of the old hymns of the Christian faith. Interesting and dramatic incidents with human interest fill the pages. The classification of the material is quite different from that of any other volume of hymns with which we are familiar. The first chapter is on "The Singing Faith." Then follows "Hymns Mothers Love," "Songs of Soldiers," "Heard within Prison Walls," "Songs of Negroes," "Funeral Music," and similar chapter headings.

It appeals to this reviewer as a very useful volume for the preacher who is seeking good illustrative material or may like to present hymn studies in the sermon hour. Its only limitation would be that the book features the hymns of the past and has no space for the new hymns of the church and youth which have such a large place in religious education of today. But with hymns as with some other things, the sentiment and heart throbs are in the past. The book capitalizes that past.

W. H. L.

Religion on the American Frontier—The Baptists, by William Warren Sweet. Henry Holt and Company. 652 pages. \$5.00.

The department of Church History in the Divinity School at the University of Chicago has begun the most commendable work of gathering and preserving the sources of our early American frontier. Others have written about economic and political elements in the westward expansion of our original colonies. While this proposed series does not by any means eliminate the economic and political its primary objective is to conserve the records of the social and religious elements which went into the making of our frontiers. This work is largely under the supervision of Dr. William Warren Sweet, professor of American Church History at Chicago University. He has had the splendid cooperation of his colleagues on that faculty and of many graduate students and librarians who have made available the original sources.

This, the first volume of this series, deals specifically with the Baptists on the frontier between the years 1783 and 1830. The first five chapters are a general introduction to early Baptist history in the middle west. Part II or the last ten chapters of the book are entirely translated and edited source materials ranging from entire autobiographies of frontier pastors to church records, letters of dismissal and disciplining of members of early churches. For the understanding of the religious and social development of the middle west the scholar should have this material.

Dr. Shirley Jackson Case, who writes the introduction to this first volume, explains that the Baptists were selected for this first study because they began the pioneering in religion first. Material for many other volumes is now in hand. The second volume will deal with the Presbyterians and Congregationalists.

R. W. A.

problem of the relations of the Jew and his neighbors can be solved with patience and good will. He says: "I am dealing with a problem which has its roots in history and in human nature, and not in anything supernatural, so that, given the patience and goodwill requisite, it is one which can be unravelled by human intelligence and resolved by human action."

P. F. B.

The Quakers as Pioneers in Social Work, by Dr. Auguste Jorns, translated from the German by Thomas K. Brown, Jr. The Macmillan Company. 269 pages. \$2.00.

According to the author's preface this work was published in Germany in 1911. It is a thesis-like study of the part that the members of the Society of Friends have played in some of the great reform movements of modern history. Judging by the bibliographical note and the bibliographical index the author made all of his investigations in England but his work is characterized by a German thoroughness. The part played by William Penn and the other Pennsylvania Quakers in reform is given space and emphasis in several of the chapters. It is rather strange, though, that John G. Whittier, the laureate of the abolitionist movement, is mentioned only once

and in a footnote. Dr. Jorns makes a strong case for the Quaker as a protagonist of poor relief, education, temperance, prison reform and other movements for human betterment. Unfortunately, however, this is not the whole picture for in and about the city founded by Penn there have been Quakers who instead of being reformers have been political and social stand-patters of the most conservative type.

L. H. C.

Grundzüge der Kirchengeschichte, (Neunte Auflage) Hans von Schubert. M. 7. 50. Gesammelte Aufsätze zur Kirchengeschichte—Karl Holl. Band II, Der Osten. M. 17.50. Band III, Der Westen. M. 24. (Verlag von J. C. B. Mohr (Paul Siebeck) in Teubingen).

It is of great interest to the American student of Church History to note that in Germany there are constantly being published reference works of momentous importance. Karl Holl has brought out his three volume set of studies on Martin Luther (Band I previously reviewed), The Eastern Fathers, and the Western Fathers.

Another characteristic of the German scholars is to keep constantly revising their good texts rather than print new ones. Dr. von Schubert has just brought

The Bible

Facing Old Testament Facts, by Craig S. Thoms. The Judson Press. \$1.50.

During over thirty years of Biblical teaching in church school and college, Dr. Thoms has felt the need on the part of his students for a short, simply written book that would explain clearly his own convictions about the Old Testament, and this excellent little volume in three parts is the result. Part I discusses those temporary customs and ideas that have been outgrown by later religious development. The chapters on "Christ's Attitude to the Old Testament" and "Miracles, etc." will prove particularly helpful to students lacking extensive grounding in Old Testament scholarship. Part II is definitely constructive in seeking to emphasize those basic truths in the Old Testament which have permanent value for even the most fully developed religion. The concluding part is devoted to the teaching value of the Old Testament and is replete with suggestive material for the Bible class teacher.

The author disclaims any intention of writing for scholars, although many scholars could learn something about emphasis and spirit from this experienced teacher. He chooses rather to write so that the untutored student may read with interest, understanding and personal profit. His book, therefore, cannot be classed as either ultra conservative nor particularly radical; partly because his intended audience has little knowledge or interest in "ultras" and partly because, with the instinct of a good Biblical teacher, he is far more concerned with the central truths and challenges of the Bible than with the shibboleths of contemporary partizans.

Theological fire and sceptical smoke seem to disappear and one feels again the matchless power of the Bible to interpret and inspire the life of a still needy modern world. For all who have not already done considerable work in Old Testament introduction, it would be difficult to find more helpful material, briefly yet clearly packed in such small space. Two indexes and complete reference to scripture material used add to the value of the book.

A. E. L.

New Testament Ethics, by C. A. Anderson Scott. The Macmillan Company. 147 pages. \$2.00.

The six lectures in this book were delivered at Cambridge University in 1929 on the Hulsean lectureship. The first three topics deal with the ethical teaching of Jesus; its character, its criticism of evil and the master's method of goodness; the remaining three chapters discuss Paul's ethics as related to those of Jesus, as illustrated in application to the problems he faced and as limited by his purpose and situation.

From the standpoint of traditional theology and technical exegesis, thrown on the background of High Church convictions, here is a rather simple, disappointingly hesitant and rather uninspiring summary of the conventionally conservative Christian position regarding the ethics of Jesus and Paul. From the standpoint of several fairly recent and outstanding books on the same two themes, this book should be dated several

decades ago. The only book on ethics referred to was written by Aristotle, and there is no indication of any acquaintance with contemporary literature on the subject, except as incidentally referred to in a few theological treatments of the Bible and philosophy, and one reference to Gray's book on sex.

A. E. L.

Various Topics

It Works, by R. H. J. Larger Life Library. Fifty cents.

The Meaning of the Mark, by R. H. J. No price given. Larger Life Library.

A successful business man, wearied by the grind of every day affairs, set out to find the spiritual assets of life which alone make living worth while. The philosophy of life which he developed in this quest is made plain in these two volumes. The first one mentioned is a very slight affair which has sold in many editions in book stores and Unity centers. The second is a more pretentious volume which gives the story of a man who added the cross to his symbol of success.

It Works is concerned with the proper spiritual method to get what one desires. The instructions are simple, concrete and I should think that they would produce results. The method urged is concentration, faith and application which is a pretty good motto. The larger book develops the idea still further. A good many theologians will, of course, question the ethics of any teaching which ties up spiritual forces to produce material success for those who harness them. To use the illustration from the book, there was Mary Humphrey who wanted a diamond ring. She followed the system and got it. And Rose Marie was gyped into paying forty-five dollars which she wanted returned—and she got it.

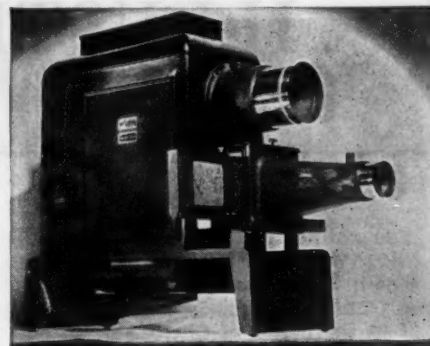
But no one can question that the average person of today needs to tie the method of devotional practice very closely with his spirit of acquisition. There is a spirit of sincerity running through these books. It is a layman's approach to great spiritual problems. And it will pay preachers to learn how he reasons things out.

W. H. L.

By the Waters of Babylon, by Louis Wallis. The Macmillan Company. 222 pages. \$2.00.

This is an unusual book. Mr. Wallis has done it well. Taking the Scriptural record as his background, he has woven a romance in which the events of Josiah's reign figure, leading up to the exile of the Hebrews to Babylon. Jeremiah, the prophet, stalks through the pages, while the wrongs of the times are deftly pilloried. If "truth embodied in a tale" has a more ready appeal to the mind, and is more easily retained, this story should serve a useful purpose. Some enterprising preachers may find it possible to make it into an attractive sermon or two, thus giving greater vividness to the historical happenings of Judah. There are evidences of scholarship and a fine capacity for character drawing in the work, and the author has succeeded in a difficult field. It is a book well worth reading.

J. W. G. W.



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CHRIST SAVES US

You cannot slay your sins one at a time. You cannot pull up the noxious weeds in the garden of your soul one by one. The only remedy is to put yourself in the hands of Christ and let him plant your garden so full of flowers that there will not be room for the weeds. Your only chance to keep from doing the positive wrong is to be so busy doing the positive right that there is no inclination for anything else.

The little schoolhouse that I attended years ago was surrounded by a great grove of scrubby black oak. These trees had a wonderful way of clinging to their leaves. When the frost killed other leaves and cut them from the boughs of the trees, these oak leaves still clung, though they were as sear as any that lay on the ground. Then came the sharp winds of winter, but even they were powerless to break the hold of these dead leaves. Still later came the snow and the sleet and the ice, but their efforts were equally futile. But one day a wonderful surgeon clipped off all those leaves of death. Who was that surgeon? His name was Spring. Springtime got into the heart of those oaks, and the sap rose up, and new leaves pushed out and said to the old dead leaves: "This is my place." And thus Christ will save us. Therefore, "This I say, Walk in the Spirit, and you shall not fulfill the lust of the flesh."

Clovis G. Chappell in *The Sermon on the Mount*; Cokesbury Press.

THE BEST IN LITERATURE

One day, in a certain college, the first day of the assembly of students in classes, the professor of English Literature stood before his group. He held in his hand a book. To the members of his class, the class with which he was to meet almost daily for nine months,

he said, "Young men, at the outset of your course I want you to know the very best in literature, and I am going to read to you some examples of the best." He then opened his book and read the twenty-eighth chapter of Job, the twenty-third Psalm, the ninetyeth Psalm, the fortieth chapter of Isaiah, the thirteenth chapter of I Corinthians, the Beatitudes. Closing his book, he simply said, "Young men, that is all for to-day; you are dismissed." Those young men never forgot that day, nor the lesson of that day. They may not have remembered much else of the entire course in literature, they probably did not, but the lesson and spirit of that first day was indelibly stamped upon their memory.

—Bruce S. Wright in *Girded With Gladness*; Cokesbury Press.

UNWORTHY CRITICISM

One night Dwight L. Moody was addressing an immense congregation. On the platform with him were several ministers from the local churches. At the close of Mr. Moody's sermon one of these men stepped forward and said coolly, "Excuse me, but you made eleven mistakes in grammar to-night." There was a moment of embarrassed silence, and then Mr. Moody said jovially, "Probably I did. My early education was very faulty. But I am using all the grammar I know in the service of Christ. How about you?" The ultimate source of that cruel comment was obvious. It came from jealousy—the jealousy of a man who was failing in the work in which Mr. Moody was succeeding. A large proportion, perhaps a majority, of the unkind remarks that are bandied about in the modern community springs from the same discreditable source.

James Gordon Gilkey in *Solving Life's Everyday Problems*; The MacMillan Company.

DO WE BELIEVE OUR RELIGION?

Dr. W. J. Dawson tells the sad but thrilling story of Charles Peace, who attained an infamous fame in England a few years ago as a burglar and a murderer. He was a man who seemed absolutely depraved in every way. As he was led to the scaffold to expiate for his crimes, the prison chaplain offered him what are called "the consolations of religion." The wretched man turned upon him and said: "Do you believe it? Do you believe it? If I believed that, I would crawl across England on broken glass on my hands and knees to tell men it was true!"

Do we believe it? Do we believe it? Surely people will know it if the professed followers of Christ really do!

G. Ray Jordan in *After Pentecost, What?*; Cokesbury Press.

FAITH FOR DEFEATED LIVES

A few weeks ago two ladies of the city of Minneapolis were engaged in conversation with a minister on a train coming into this city. One of these ladies stated that life had become well-nigh meaningless and hopeless for her. She said: "The preachers are through. There is nothing that they can offer of comfort or consolation. For my part, I shall be glad when it is all over, but I should like to put a sign over the gate of every cemetery in the land with the words, 'Defeated Lives!'" This is the mood of this generation. It is filled with disillusionment and a sense of defeat because it has no philosophy with which to face death.

Man's only answer to the challenge of death is the answer of faith. Dr. Jacks in a very fine way shows in his brilliant discussion, "The Challenge of Death," that our confidence in life must span the chasm which separates the here

PARTICIPATION

"PARTICIPATION," is the word around which our fall (1931) Come to Church folder has been builded. Here we feel is where churches must place the emphasis in the new year. The folder, itself, is a beautiful piece of work. The front cover design consists of a special five color window with Christ extending the invitation. The fourth page contains the copy shown at the right. The inside pages are blank for your local announcements and order of services. Here is a wonderful folder for the opening Sundays of the fall work. A copy of this and other attractive color folders for church bulletins will be free upon request, send to Church World Press, Inc., Auditorium Building, Cleveland, O.

Participation

IT is a noble appeal which calls us from the cares of the world to find rest at the foot of the cross. Where else can the weary and troubled soul find poise and calm? But one who desires to become a fully developed Christian will not stop there. He not alone seeks rest but growth. That is secured through participation.

There are four words used by Jesus which might well be key words for a church program. They are *Come, Follow, Abide, Go*. Starting at the foot of the cross they lead one into ways of understanding, companionship and service. And all these things are necessary in the Christian life. First one comes; then he becomes a follower of the Christ; he abides until he receives the contact with the infinite; then he goes forth to live the Christ life in the world of affairs.

It is the full invitation our church proclaims. We offer participation in each of these phases of Christian growth. Here rest is found; here one follows the great teacher; here one abides; from here one goes forth to serve. The program for our church year shows many activities but all go back to these four words. We ask you to participate.

"Come unto me."
"Follow me."
"Abide in me."
"Go, work."

These are the words of Jesus.

from the hereafter. It grounds all hope in the assumption that the universe in which we now have our home is a Living Universe and basically spiritual. This is in substance saying nothing more than that if you have sufficient faith in God, he will take care of all the rest. The challenge of death is a challenge to a supreme faith in a great God.

C. K. Mahoney in *The Christian Century Pulpit*; June, 1931.

THE SUPREMACY OF MAN

A few years ago when the *Titanic* was speeding across the Atlantic on her maiden voyage she struck an iceberg and sank. An American publication carries two illustrations of the tragedy. One was a drawing of the ship being ripped open and about to sink, the very symbol of fragility. Underneath that picture were these words: "The weakness of man—the supremacy of nature." The other illustration was that of one of the ship's passengers stepping back to give his place in the last lifeboat to a woman with a child. Underneath this picture was the caption: "The weakness of nature—the supremacy of man." The machine age has not yet crushed, nor has mechanism explained, the humane instincts of man. They remain as the abiding raw material for the new morality.

Ralph W. Sockman in *Morals of Tomorrow*; Harper and Brothers, Publishers.

THE NEED OF A SINGING CHURCH

It is clear as daylight that religion, to be winsome and triumphant, must sing an exultant, joyous gospel. There is an undertone of sadness today, even in our high school young folks, that suggests precocious disillusionment and sophistication. The new freedom has cost them something of the care-free spirit of normal youth and with feverish quest they are running from pleasure to pleasure in the vain attempt to find external happiness. Too many of them regard religion as hopeless, joyless, funereal. We must win them back by singing the great triumphant anthems and immortal hymns like Beethoven's "Hymn to Joy" which has so tardily found its way from his magnificent *Ninth Symphony* into our hymn books:

Joyful, joyful, we adore thee,
God of glory, God of love;
Hearts unfold like flowers before thee,
Hail thee as the sun above.
Melt the clouds of sin and sadness;
Drive the dark of doubt away;
Giver of immortal gladness,
Fill us with the light of day!

George Walter Fiske in *The Recovery of Worship*; The Macmillan Company.

"Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then scientists will turn their laboratories over to the study of God and prayer and the spiritual forces which, as yet, have hardly been scratched. When this day comes, the world will see more advancement in one generation than it has seen in the last four."—Chas. P. Steinmetz.

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THE MINISTRY OF SONG

That so many of our churches are disposed to leave the ministry of song to the choir is a sure sign of our lagging enthusiasm in the worship of God. Dr. Henry John Jowell quotes one of his elders who, speaking of our listless habits in worship, said, "We used to rise from hard, crude benches and sing, 'Praise God, from Whom All Blessings Flow'; but now we sit on cushioned pews while the choir sings, 'Art Thou Weary, Art Thou Languid?'" The anthem has its place, but we must not permit it to overshadow those greater pæans of praise, the congregational hymns. A man engrossed in material affairs for six days experiences again the rapture of a spiritual presence when in the assembly of God's children he sings, "Holy, Holy, Holy, Lord God Almighty". One oppressed by many cares finds sweet comfort in such a hymn as this, "What a Friend We Have in Jesus!" Out of an atmosphere of praise we go to our tasks or to our Gethsemanes with confidence and good cheer. Then let us sing the hymns of the Church—sing with our whole hearts and with such voices as the Lord has given us. Let the music in our churches "be redeemed from being a human entertainment, and let it become a divine revelation".

Costen J. Harrell in *Friends of God*; Cokesbury Press.

PATRIOTIC SERMONS ON WASHINGTON AVAILABLE

The churches of America will take a conspicuous part in the George Washington Bicentennial Celebration in 1932, according to plans being completed by the United States George Washington Bicentennial Commission.

There are approximately 232,000 churches in the United States, and arrangements are being made with the various church organizations of every faith and denomination relative to commemorative services and other activities in celebrating the two hundredth anniversary of the Birth of the First President.

A number of specially prepared sermons, dealing with the greatness and the character of Washington, have been written for the commission by some of the country's leading ministers, and these sermons are now available to anyone desiring them. Copies may be obtained, without charge, upon request to the United States George Washington Bicentennial Commission, Washington Building, Washington, D. C.

It is planned that on Saturday and Sunday preceding February 22 there will be commemorative services in the churches throughout the United States, and that on the afternoon of Sunday, February 21, there will be, in addition to church services, special meetings in cities and towns, where one or more addresses on the "Father of His Country" will be delivered.

In addition, it is planned to have co-operating church organizations, such as the young people's societies, women's societies, and the Sunday schools, take an active part in all activities honoring the life and achievements of George Washington.

MT. VERNON WALNUT SEEDS PLANTED ABROAD

Planting of Mount Vernon black walnut seeds on Government-owned grounds of American embassies and legations throughout the world, in connection with the celebration of the two hundredth anniversary of the birth of George Washington, is going forward with enthusiasm, according to reports received by the United States George Washington Bicentennial Commission from the State Department.

Thomas H. Bevan, American consul general at Oslo, Norway, writes that, in compliance with the State Department's instruction, he has instructed the gardener of the legation to plant the seeds in large individual pots. He adds that the finest specimen of seedling resulting from these plantings will be set out next year with appropriate ceremonies.

Minister Charles C. Eberhardt, at San Jose, Costa Rica, writes that the Mount Vernon walnuts sent to him by the State Department have been planted in pots, and one of the young trees will be planted next year in honor of George Washington on the grounds of the legation.

The enemy of art is the enemy of nature. Art is nothing but the highest sagacity and exertion of human nature; and what nature will he honor who honors not the human?—*Lavater*.

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AVERAGE LENGTH DESIRED — 600 WORDS

At Eventide

By Carl L. Attig, Edwardsville, Illinois

When even had come He saith unto them, Let us go over unto the other side. Mark 4:35.

OUR Saviour had spent a day of arduous labor by the side of the Sea of Galilee. The people had thronged Him as He taught until He was forced to enter a boat and put away a bit from the shore that He might be heard by them. He had spent the day talking as never man talked and doing good, and now the evening was drawing near. The sun was sinking behind the Galilean hills and the weariness of the flesh was upon the Son of Man. So He turns to His disciples and "saith unto them let us go over unto the other side."

His words frame a beautiful little picture of life filled with its duties and its work. The daytime of life is crowded with the anxieties that perplex on every side and with all its continual succession of tasks that must be done. We are busy here and there from morning until night through the days and the years. Then comes the "evening" of life.

The days and years of strength and vigor have been filled with service and kindness, but with the passing of time the body begins to feel the stress and it grows weary and worn. Then one day the sinking sun of life nears the hilltops in the west and the Master comes and says unto us "let us go over unto the other side."

We have gathered in this home this afternoon because He spake thus to one who has loved and been loved here for many years. There has been much service gladly rendered and the full measure of love has been poured out for the dear ones. Through all the years she has known the Saviour and has loved Him with great love and now, at eventide, He has said "let us go over." We have noted the marks of advancing age and the apparent weariness of the flesh after the long life of loving labor. Now the day is done for her. The evening has come and she has gone over unto the other side with Him.

Sometimes we feel that it is hard way —this way of the grave. We wish that
(Now turn to page 848)

The Deprivations Of Life

By W. O. Carrington, Hartford, Conn.

Take away her battlements; for they are not the Lord's.—Jer. 5:10.

For she did not know that I gave her the corn, and the wine, and the oil, etc.

—Hosea 2:8,9.

He taketh away the first, that he may establish the second.—Heb. 10:9.

WE are often perplexed and troubled by reason of the losses and deprivations which come to us in life. We cannot understand why the things we dearly prized had to go. Let us try to think through this matter as far as we can in the time at our disposal. The three passages of Scripture we have selected as our text suggest possible answers.

To begin with, these deprivations may

be the punishment of self-sufficiency. "Take away her battlements, for they are not the Lord's." Such was the startling message which Jeremiah had to proclaim to the people of Judah. Those battlements, those massive walls and strong towers were the pride of Jerusalem, and upon them she had come to rely for her safety; and now that she is encompassed by enemies, to be told that her cherished defenses are to be taken away spells tragedy and ruin for the nation. The fact is, they had forgotten God, and in the pride of self-sufficiency, had trusted in defenses and counted on help from sources that had neither the sanction nor the approval of heaven. So God humbled them, tak-

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ing away the means of protection which they deemed all-sufficient, and leaving them exposed to their enemies, that they might learn that their true defense and protection and help were to be found in Him. There is a lesson here for (a) the individual, (b) the church, and (c) the nation.

Again, these deprivations may be the penalty of misuse. The passage from Hosea suggests this. Unmindful of the source whence they were derived, Israel had taken God's gifts and had used them in the service of Baal, and so God threatens to deprive them of those gifts. The prostitution of God's blessings leads to their confiscation. We lose what we abuse. Misuse is penalized by loss; and it should be remembered that the most fatal form of misuse may be disuse. This is a law of nature and of life. Illustrations come readily to mind from both of these fields. In his chapter on "Degeneration" in *Natural Law in the Spiritual World* Henry Drummond illustrated in a most impressive manner the working of this law. In a striking passage in his biography, Darwin tells how his taste for music and poetry became atrophied by neglect. Not to use is to lose.

Finally, these deprivations may be a method of progress. "He taketh away the first, that he may establish the second." That, in a word, is the story of evolution. That is the meaning of many of the changes and losses which come to us. This was one of the important lessons which the author of the Epistle to the Hebrews was trying to impress upon the Jewish Christians for whom he wrote. The loss of deprivation involved in the passing from Judaism to Christianity was in the interest of progress. That is one of God's methods of producing growth and development. The fruit tree does not bring forth blossoms for the flowers' sake, but rather in the interest of fruit-bearing. And so the blossoms, however beautiful, and fragrant, must be taken away in order that the fruit may come. This has been largely the method of progress in the development of the thought and life of the world. The lower is taken away that the higher may be established; the imperfect goes that the perfect may come.

*"When the half gods go,
The gods arrive."*

At Eventide

(Continued from page 847)

our loved ones might go by some other. As the disciples were filled with fear that evening as they journeyed across the sea while the winds blew and the waves rose about them, as they cried out, "Master, carest thou not that we per-

ish," even so are we moved. But we know that with our loved ones there is an unseen but real companion whose "peace be still" takes away all the terror of the going over unto the other side. Death is different since Jesus went through the tomb, and we feel that its door is the opening into a fuller life. There was no danger to the disciples that night as they were crossing the sea with Jesus and there can be no harm to our loved ones when they go over with Him.

Then there is "the other side." Jesus, that evening, went across to one of the great experiences of His earthly ministry, and when He bids us go over He takes us across to that greater life, to that more abundant opportunity, to that more complete joy and happiness which He has prepared for those who love Him. For many years we have been praying and saying "our Father who art in heaven," and life has meant more because we could say "our Father." The Master comes to take us to meet that Father that we may know Him even as we are known. Well may we sing "when by His grace I shall look on His face, that will be glory for me."

"When even had come Jesus said, Let us go over unto the other side." For our friend the eventide came and the Master said "let us go over." Who would stay her going for "glory, glory dwelleth in Emmanuel's land." This is our faith and it is our strength. Yea, it is our hope that some evening after we have spent the day of life in faithful labor and when the weariness of the flesh is upon us, we may look toward the setting of our sun and, as it goes down amidst the glory of its radiant beauty, He may come and say unto us "let us go over unto the other side."

A SLAVE OF THE PAST

We all know people who cling slavishly to the past. They are not necessarily old in years either. I am thinking of an English friend who has some reputation as a literary scholar. He makes it a rule never to read a book which is not at least one hundred years old. His chief glory is Shakespeare. He knows long quotations and repeats them day and night. He lives in a medieval dream, looking with superficial disdain upon all modern artists and writers. Nothing contemporary can be good. He would be horrified to read a modern novel; he still thinks of George Eliot and Hawthorne as too recent for serious consideration. He is a slave of the past, who lives in the spirit of old days, in the unchanging memories that he has built up about what he has loved for years.

This is an unhappy situation for anyone, to get so bound up with what was that he cannot see what is. In religion, as well as in art, there are poor folks who cling slavishly to the memory of the things that were.

Robert Merrill Bartlett in *Christian Conquests*; Cokesbury Press.

THE SHRINE AT MOTHER'S KNEE

Just let me turn aside awhile,
And leave the rugged way;
Just let me rest a moment now,
And find my yesterday.
If I but pause and close my eyes,
I easily can see
The Holy Shrine of long ago,
The shrine at Mother's knee.

Give me, O God, her God to know,
To worship and believe;
Give me her faith to make the best
Of all that I receive.
Oh, let me catch her vision sweet!
It seemed so real to me,
When I knelt there an found my shrine,
My shrine at Mother's knee.

Years sweep along with certain swing;
Rough paths bruise weary feet;
Hope drowns in deep discouragement,
And love a hate doth meet.
With worn and heavy hearts we turn,
In halting, whispered plea,
To Him who glorified with peace
The shrine at Mother's knee.

Then, God! O God! My Mother's God!
Who knew the cross she bore!
As to my memory there comes
My Mother, as of yore;
As though I were a little child
In faith I come to Thee—
Again I seek, again I find
The shrine at Mother's knee.

—Charles Elbert Whelan.

Preaching and Preparation

By G. B. F. Hallock

A minister was making a pastoral call. While awaiting the arrival of the mother of the family, who was doubtless adding a few ornamental touches to her toilet, he chatted in the parlor with her bright little son of about six or seven years. The boy was crammed full of interrogation points, and they shot out like arrows, freely indeed.

Among other questions he fired this one direct: "What do you do?—what do you work at?"

The pastor replied: "Oh, I try to preach some."

But the alert little chap, the while keeping his eyes upon the minister, quickly queried: "Well, can you do it?"

The visitor confided to the boy that he was often disappointed even with his best efforts.

An expression of impatience crept slowly over the little fellow's fine young face as he blurted out: "Why don't you preachers get good and ready sometimes and really preach?"

While our minister was trying to fix up a passable answer to this alarming question-point the mother came in, much to the visitor's relief.

What would the rest of us preachers do with that awful question of that bit of a boy? I wonder if the big folks don't sometimes stumble along the line of this little fellow's query! Candidly, brethren, why don't we all "really preach" better than we do?

The Superintendent's Friend

Sept. 15 ATTENDANCE AND OFFERING, 1921									
Class	Teachers	Enrollment	Present	Offering	Class	Members	Pres.	Off'r	
1	Mr. Grossman	12	6	10	17	★ 9	6	55	
2	Mrs. E. Collins	★ 10	10	60	18	14	9	14	
3	Miss Deering	14	11	71	19	10	7	12	
4	Mr. B. Dietrich	10	9	54	Beginners	44		1.28	
5	A. I. Jackson	★ 15	15	93	Primary	86		1.54	
6	H. Martin	★ 9	9	75	Junior	112		3.03	
7	Wendell S. Day	18	7	10	Visitors	4			
8	E. Gardner	14	13	89					
9	Edwin Carroll	★ 9	8	71	Sabbath Day Sun. Sep. 18				
10	W. Adams	116	85	4.70					
11	Albert Livingston	73	53	3.38	Attendance				
12	Miss C. Holmes	26	25	1.75	Today	776		31.18	
13	G. Williams	52	45	89	Last Week	653		29.29	
14	Mr. W. Potter	21	20	2.37	Birthday			4.73	
15	L. Brown	54	27	15	Bibles			13.33	
16	Louis Grier	75	59	4.95	Missionary			49.24	
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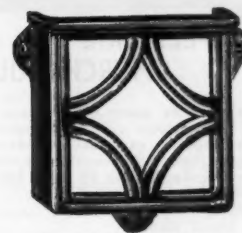
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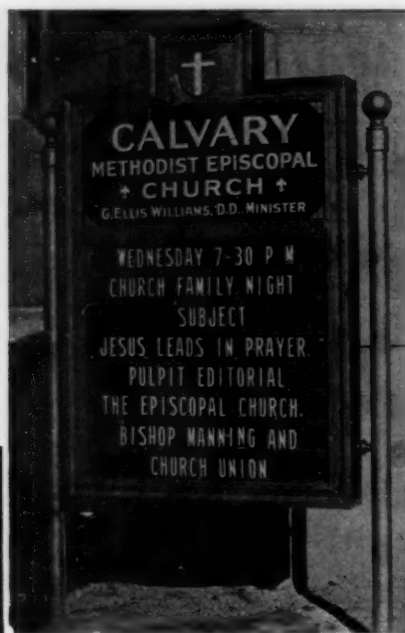
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CM 12

Just Because

By Raymond C. Burns, Cleveland, Ohio

"The Lord did not set his love upon you, nor choose you, because you were more in number than any people; for ye were the fewest of all people; but because the Lord loved you . . ." Deut. 7: 7-8.

IT is a strange verse. Moses is trying to explain to the people of Israel why God loved them. Moses says to them, "God didn't love you because you were the greatest of all people, because you weren't." It wasn't because of this. It wasn't because of that. Well, why was it then that the Lord loved the people of Israel? Here is Moses' reason—"The Lord loved you because . . . the Lord loved you." Why? O, just because!

Isn't that a strange reason to love anyone? And yet I believe that if you will think for a moment you will see that it is the best reason in all the world. I am glad some people can love us for just that reason.

Why were you chosen to sing in the children's choir? Why, because you can sing or can learn to sing. But not even our mothers could love some of us for that reason. They love us just because.

You hear someone say, "I like Billy because he is always so cheerful." But father and mother know Billy better and they know he isn't always cheerful. Not always! Or here is Madeleine. Everyone likes Madeleine because she looks you in the eye and asks such honest questions. Now asking honest questions is one of the best things that a child can do, and fathers and mothers ought to answer just so far as they know. But if I know anything about fathers and mothers, it is not because Madeleine has asked her millionth question that her father and mother love her. Why do they love her? Just because she is Madeleine.

Just so our fathers and mothers love us because we are Billy or Tom or Dick or Harry. It is not because we are wise, for sometimes we are foolish. It is not always because we are good, for we are not always good. This is one of the finest things about mothers, that they love you because they love you. And it is not all on father's and mother's side either. Sometimes father comes home from the office tired and cross, and then you love him, not because . . . but just because.

Jesus called God father and men brothers. He said that the kingdom of God would come when everyone, this wide world around, lived like a great family. That means that we must learn to like people—all sorts of people, wise people and foolish people, yellow people and white people, beautiful people and ugly people. Some of these people are not very likeable, at least to our way of thinking, but if we are to help the kingdom of God to come, we are to learn to like these people.

It is a strange thing but very often you can't find a reason to like a person until after you do like him.

Two boys lived next door on a certain street in a big city. The one didn't like the other because he was too bad. The other didn't like the one because he was too good. Each of these boys had a big brother. The big brother of the one said to him, "Don't play with that boy, he's too rough." The big brother of the other said to him, "Don't play with that boy, he's a sissy." So whenever they met in school, the one boy acted as if he didn't see the other boy, and the other boy acted as if he saw the first boy all right, but didn't like what he saw. They might have been the same way yet if something hadn't happened.

It happened one day that the boys were riding their bicycles down the street from school. The one boy thought—"I can ride faster than he." The other boy thought the same. They went down the street like the wind. When they turned into the gravel driveway between their houses they were going too fast. They both fell. The one boy skinned his knee, the other boy broke the pedal on his bicycle.

Now when the one boy saw the other boy's knee bleeding, he forgot all his dislikes. He said, "Come over to my house and I'll get you something to put on that knee." When the other boy heard him say that, he forgot all about the hard things they had said and thought about each other. "All right," he said, "and I'll help you fix that pedal."

The mother of the one boy came out and saw them playing together. "I am glad to see you boys friendly at last. Why did you decide to like each other?" The boys looked at each other. They each remembered the hard things they had said and thought about the other, and they both grinned and said, "Just because."

THE BUILDER

A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches—
All fashioned to work his will.
And men said as they saw its beauty
"It never shall know decay;
Great is thy skill, O Builder!
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised the unceasing efforts,
None knew of the wondrous plan,
But the temple the teacher builded
Was unseen by the eye of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll;
For that beautiful, unseen temple
Was a child's immortal soul."

—Author Unknown.

« « THE Y S A Y » »

The Janitress Talks Back

THAT there are two sides to the janitor problem of a church and how the janitor or janitress feels about injustices that may be imposed is brought to us forcefully in a letter from a woman correspondent who has served for some time as janitress, working six months of the year without compensation and six months at \$10 a month.

She takes exception to the attitude of one who wrote on the janitor problem in a recent issue of *Church Management* and believes that his chief trouble is a "lack of Christianity." She also believes that the janitor should be responsible to the trustees of the church and that the "Ladies Aid Society should have nothing to say about the janitor or his work." She objects to a janitor being paid \$10 or \$20 a month and then being "expected to wait on a Ladies' Aid Society or any other organizations." The question of whether a janitor succeeds or fails depends largely upon the minister, she says in her letter from which we quote:

"At the end of my first six months of free service I received the worst public abuse I have ever received from the pastor of the church. It was the last Sunday in October. The church had not put in the winter's coal, so I used what fuel was in the church basement and some from my home. As I stepped into the church at the close of the Sunday school period, the pastor was ranting like a mad man because the building was cold. The weather was so mild that I picked a bouquet of dahlias on my way home.

"At another time this pastor sent his 12 year old son to the church to see if I had done my work. The church was to be used for a funeral. The boy found the work done, but, on leaving the church, locked the back door. I had no occasion to use this door so did not discover that it was locked. The undertaker and his assistant wished to take flowers out through this door and found it locked. The assistant, who is a member of the church, lost no time in informing me that I had been neglectful of my duties. After he had left, I remembered having seen the pastor's boy go into the church through the back door. I went to the pastor and told him of unlocking the door and of the undertaker finding it locked. While he looked guilty he did

not admit that he knew about it. A little later I was talking with one of the church women and found that the pastor had told her that he had sent his son to see if I had done the work and his son locked the door.

"At another time the same pastor brought to the church a carpet beater and informed me that a large rug on the Sunday school room floor heeded beating. All of this happened while I was giving my service, but like things happen when I am being paid.

"We have expensive pews for a small church. One evening, while a revival was in progress, I discovered the end of one pew was broken. I reported the matter to the trustees, not to the pastor, and the trustees did not hold me to blame. Upon one occasion this same pastor rushed down the alley to a good sister to inform her that he had found some dust in the church, not withstanding that he had plenty at home. This pastor stayed only one year.

"Members of the church do find fault sometimes but if the man in the pulpit is not doing the fault finding the problem is far more than half solved.

"My next pastor, from the time he came on the field until he left (when the church could not pay his salary), never said one unkind word to me. One day I asked him if everything was done the way he wanted it done. He replied that he would never start the congregation to finding fault by first finding fault himself with the janitor.

"For the past few months we have had a young man who is in his first pastorate, but he had never made a word of complaint about the janitor service. The night he was called he said to me, 'I am sorry that the church is not able to pay you more'. I replied, 'I do not care about the pay, it is only when someone finds fault that it hurts'. He said that no one could be a church janitor and not have some one find fault with him, and informed me that he had helped a friend who was janitor of a large church in Omaha and had learned a great deal about the fault found with anyone thus employed.

"I believe that it would be a good thing if at least one year of church janitor work were required of every minister before he was allowed in a pastorate. I

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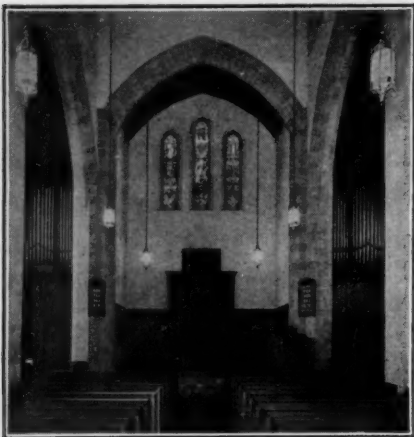
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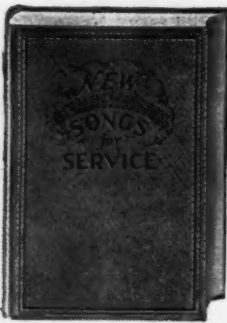
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think that the principal trouble with fault finding ministers is a lack of Christianity and the possession of an overbearing spirit."

THE ADVANCING KINGDOM

Editor *Church Management*—

I notice in the July issue a pessimistic comment on my recent article by H. W. Burden of Roseville, Michigan.

Our friend is too impatient. He desires to have the Kingdom of God arrive in a day. He forgets the marvelous advancement in the last twenty-five or fifty years. Once there were no Child Labor laws at all. United States Senator Wagner, while a member of the New York Legislature, introduced countless social laws for the protection of children, womanhood, and factory workers. He told me that the inspiration for it came from his training in a Methodist Sunday School.

Let Mr. Burden read the story of legislative corruption forty years ago when political "bosses" paid in cash for the votes of legislators. Theodore Roosevelt, whose religious life I wrote under the title of "Roosevelt's Religion," was the fighter who cleaned it up and he was a devout man of God who knew the Bible by memory, who prayed regularly, and who never missed church attendance.

The finest exhibition of industrial justice is given us by Christian men. Egan of Atlanta while a youth was taught the Christian social attitude by Josiah Strong when he visited the young man's home. When he died he left his whole plant to his employees. "Golden Rule" Nash of Cincinnati told me that he committed the whole New Testament to memory. For a while he was an atheist, but the leaven of the Gospel worked through his mind, brought him back to Christ, and led him to organize that successful factory.

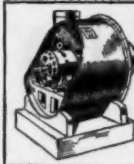
Could our friend visualize the old saloon days when all the politics were organized in the back rooms, he might thank God for the social advancement brought about through the adoption of Prohibition. Even enforced as poorly as it is, it is vastly better than the old days.

Who is best leading towards the day when war will be abolished: the earnest Christian Ramsey McDonald and the sincere Quaker Herbert Hoover. Our friend forgets that even Jesus was not an iconoclast nor destructively pessimistic concerning social conditions in His day and even neglected to interdict slavery. Paul who interpreted the Gospel vitally and thoughtfully sent Onesimus, the run-away slave, back to his master.

Our Lord said that the people could not receive full truth in His day. He likened the Kingdom to a grain of wheat which seems to grow very slowly.

What would have been the world's condition if these Christian men had not each contributed a bit to lift it to a better condition than it was yesterday. Even Judge Gary finally accepted and inaugurated the eight hour day. Too many reformers and Christians get discouraged if the world is not made right over night. We must persist patiently and pray hopefully if the world is to realize His Kingdom on earth as it is in Heaven.

Christian F. Reisner,
New York City.



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A REAL PREACHER

Editor, *Church Management*—

A real preacher is one who reads the Word of God carefully and analyzes it as he reads it. He asks counsel of God only; does not compromise with science. He also instructs the members of his respective church to do so. He is only a guide and not a god. He does not use the deeds and wisdom of man to prove the Bible.

He does not bestow titles upon men. He will not attempt to write a book, unless it is to be sold at cost. He does not compromise with the world in any way.

Remember, the Jews rejected God for the wisdom of man. Our multiplicity of churches were created by man's wisdom. All our disasters were caused by our own follies, even this great financial depression. A pastor should have the understanding of faith and so instruct his people. Doubt and fear in the minds of Christians show a lack of understanding. God intended for man to solve the problems of nature, not all of them, but those that are useful. But men of science take too much credit.

A preacher should not fight other churches or creeds. He should not bring politics into the church. He should not attack individuals nor praise them. He should never argue, to do so shows a lack of wisdom. He must not be radical, that is selfishness and narrowness. He must not beg for money. He must practice self-denial, meekness and temperance. Envy, hatred, malice usually comes from a disordered system, such as stomach disorder, careless living in general.

Clarence White,
Reedsport, Oregon.

TALKIES FOR CHURCHES AND SUNDAY SCHOOLS

Invention proceeds so rapidly in the United States, that no sooner is the church convinced of the usefulness of some new apparatus for religious instruction, than a new and improved design appears. But that is the price we gladly pay for progress. We are led to these remarks by the announcement of H. A. DeVry of portable motion picture fame, that he has just perfected a sound-on-film projector that does away with the old style disc for sound reproduction with motion pictures. The disc used to break once in a while, or the film, and synchronizing with the film involved some difficulties for the amateur. DeVry utilizes the photo electric cell, and the sound is reproduced directly from the film, the sound track lying directly along side the pictures. Non-synchronizing is impossible. The new sound reproducing device may be added to regular DeVry projectors at small cost.

The new system greatly reduces the size and weight of the old "Talkie" machines, and the cost as well. Moreover, the quality of the sound reproduction has been raised, and the cost reduced.

\$\$ DOLLAR TIPS \$\$

For each item published in this department, *Church Management* will pay \$1.00 on date of publication. Please keep duplicate copy if you desire record, for unavailable tips can not be returned to the sender.

THE SHUT OUT SECRETARY

We do not often think of the secretary of the Sunday school in that way, yet he or she is shut out of the benefits of the Sunday lesson as long as in office. But we have stopped that. "Where has the plan been tried?" one asked when the idea was first presented. Someone has to pioneer in every field although that was not the answer given. The plan?

Each class secretary makes the class record on its class card, places class offering in envelope for the purpose with name of class and amount of offering on the outside. When classes go to the assembly room at end of the teaching period, the class secretaries give cards and envelopes to the general secretary, who checks monies and credits class during the Sunday afternoon and making the report the next Sunday morning.

Thus every secretary, general departmental, and class, has opportunity to be in class during the teaching period. What difference does it make to have the report one week later? The plan works.

H. H. McLeod,
Marceline, Mo.

CHURCH NEWS BY RADIO

An innovation in Utica, New York, was greatly appreciated. Beginning somewhat early in the Lenten period of 1931, a new weekly feature was arranged for the local radio station. This was announced as "In and About Church," and came on a Friday evening at 6:15. The hour was a good one, as most folks were about to begin the evening meal. It extended over fifteen minutes, and the Rev. Arnold F. Keller, pastor of the Church of the Redeemer (Lutheran), was in charge. Just fifteen minutes were allowed, so Mr. Keller had to make the most of his time. The program began and closed with two stanzas of a hymn. Several minutes were devoted to announcements of local and suburban churches for the approaching Sunday. Any outstanding features received emphasis. Also, a few churches were having some special gatherings that very evening, and these were mentioned.

Included in the plan of Mr. Keller is an occasional interview with some of the leaders of special activities. The first night it so happened that the Rev. W. A. Godsave, superintendent of religious education for the Northern New York Conference of the Methodist Episcopal Church, was secured. He answered four questions, and in about five minutes indicated the development of the work of religious education during the past five years through all of Northern New York.

The weekly church feature immediately proved popular, and received high commendation from all interested in church work. In fifteen minutes those who were listening secured an outlook on the manifold activities of the various churches in their city and the surrounding sections.

William J. Hart,
Utica, New York.

SPECIAL KEYS FOR TYPEWRITERS

One day while I was using two keys of my typewriter to make one (!), I made up my mind to have the (1) that I never use, changed into one. Now I have no more use for the (1) than I have for the (1) so I went into an executive session with myself to find a character that I could and would use. It was decided to have a vertical line put on this key with the (!). This vertical line is now one of the most used of any of the characters. In cutting the stencil for our mimeographed bulletins it lends itself to the making of a wide variety of designs for the cover. Used in connection with the underscore it boxes in any important item. This vertical line also makes it possible to cut different stencil designs for the mimeograph.

Wm. E. Slocum,
Pavilion, New York.

PRAYS FOR ANIMALS

Rev. Alfred John Miller, rector of St. James' Church, Oneonta, New York, recently established a precedent in prayer that has echoed throughout the entire United States.

Rev. Mr. Miller uses special prayers in behalf of animals on the Sunday before Christmas. These prayers are for "animals in captivity, for beasts of burden and for pity upon those caught in traps, that more humane ways of treating animals may prevail."

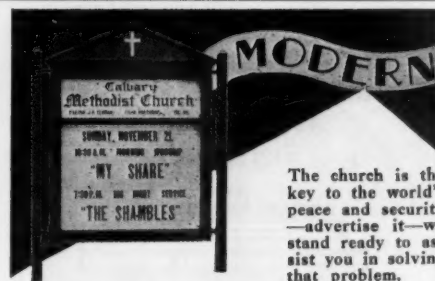
There is no denying that publicity has its definite value in church work . . . and the idea inaugurated by Rev. Miller could well be made more than an annual affair . . . which it probably is by the time this is printed.

Such an idea, a moment of prayer for the dumb animals who cannot speak for themselves, is certain to meet with enthusiastic response from persons of every age, every creed and every denomination . . . and it will be talked about . . . and will bring good-will and delinquent animal lovers back to the fold.

Gilson Willets,
San Francisco, Cal.

ON MOUNTAIN AND LAKE

Last Summer our ministerial association, including 30 rural and village churches, conducted a series of out-door vesper services which were unique and which proved to be highly popular. On the last Sunday in June at 6:30 P. M. the first of these services was held on the highest eminence in the county which was accessible by automobile. The theme of the evening was "Christ on the Mount of Transfiguration." Scripture, prayer, sermon and song easily lent themselves to this theme, though not fully followed out. The second was held at an attractive point at a lake and this time the theme was "Christ at the Seashore." You will realize the possibilities arising from reading the story of Jesus preaching from a boat. The third was



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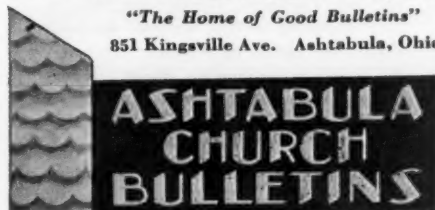
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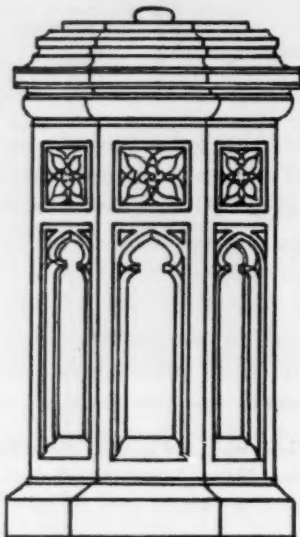


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held on an eminence near a village, the environment suggesting "Jesus on the Mount of Olives" when a portion of the Sermon on the Mount was read and when music and sermon again fitted the occasion. The last one was held in a wooded grove with the "Master in the Woods" atmosphere. There are eager demands for other such services this coming Summer. Each time a good many tables were ready for basket lunches, coffee and necessary equipment having been furnished by the association. The treasurer still has a substantial balance from last year's offerings for larger parish projects.

J. C. Howenstein,
Croton Falls, N. Y.

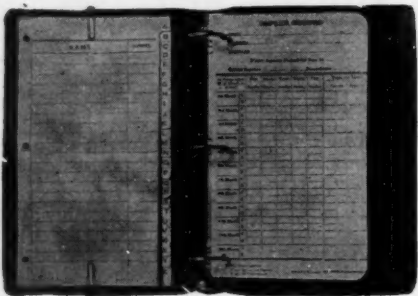
INTER-CHURCH PROGRAM

The ministers of Ridgewood, New York, N. Y., have organized an association whose purpose is the uplifting and improvement of church work in the community. In its brief existence the unit has been actively coordinating all church societies and organizations into an efficient, well-oiled machine. There have been inter-club meetings, inter-club athletic and intellectual contests. Plays have been staged that attracted an audience so large that it had to be run over for a week. The spirit of theological interest is keener than ever, and the plan is attracting wide attention.

"Neglect not the gift which is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery," (I Timothy 4: 14) says the Good Book. There are many possibilities which should be applied for the betterment of church organization.

A. B. S.
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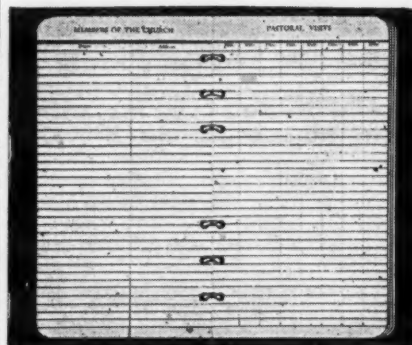
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CONSERVING RESULTS

One of the most convincing arguments used against special services is that the converts do not stand. An investigation into the names on the church roll two years after the mission is not encouraging. I have had need to address my people on these lines, and as they were prompted by experience they may be of service to others. I ask on behalf of these beginners in the Christian life that the settled members of the church will

1. Give Them a Constant Prayerful Christlike Sympathy.

Spiritual babies are like other babies. They do not walk unaided at first. They have to learn to walk. If they fall, sympathize with them and remind them that "If any man sin, we have an advocate with the Father, even Jesus Christ the righteous."

2. Show Them an Example of Christian Unity.

"Mangling Done Here." I have seen

this notice in a window. I have known some churches it would fit, or at least the tongues of some church members. "We know that we have passed from death unto life, BECAUSE WE LOVE THE BRETHREN."

3. Find Them Something To Do.

These may be your future Sunday School teachers. I know a Sunday School Superintendent who is the first to congratulate new members after their reception into membership, and he finds them work in the Sunday School. There is usually a department of the church where they can find some useful service.

4. Invite them to some means of grace other than the Sunday services and when you have invited them

be there yourself to welcome them. If these methods are adopted, there will not be the same readiness to drift away. They will help to conserve the results.

Rev. J. E. Williamson,
Leigh, Lancashire, England.

Some Of The Churches Dr. Tralle Is Serving

By William H. Leach

MINISTERS who think that all church building projects are forgotten during the business depression should take the opportunity to talk with Dr. Henry E. Tralle, *Church Management's* adviser in Religious Education and Church Building. He stretched his legs in my office the other day. A well filled brief case rested by his chair.

"Tell me," I said, "how many churches are you actually serving now in an advisory capacity. I don't mean those which are completed but churches where progress is actually being made."

"There are so many I can't remember them without my notes," he insisted.

"Well tell me a few. I should like to get a touch of your optimism."

"Well, here are some. But not all. I have probably left out the most important."

Then he started to give the list and I wrote it down. "First Presbyterian, East Liberty, Pa.; First Presbyterian, Youngstown, Ohio; Washington Boulevard United Presbyterian, Cleveland, Ohio; Zion Reformed, North Canton, Ohio; First St. Paul's Evangelical, St. Louis, Missouri; St. Peter's Evangelical, St. Louis, Missouri; First Presbyterian, Wichita, Kansas; First Christian, Blackwell, Oklahoma; Immanuel Congregational, Dubuque, Iowa; First Baptist, Hamilton, Ohio; First English Lutheran, Columbus, Ohio; Northminster Presbyterian, Columbus, Ohio; Indianola Presbyterian, Columbus, Ohio; Grand Boulevard Presbyterian, Columbus, Ohio; First United Presbyterian, Columbus, Ohio; St. Paul's Evangelical, Sidney, Ohio; First Presbyterian, Oil City, Pa.; German Evangelical (Congregational), McKeesport, Pa.; Bellevue Presby-

terian, Pittsburgh, Pa.; St. John's Lutheran Church, Lewistown, Pa.; King Street United Brethren Church, Chambersburg, Pa.; First United Brethren Church, Chambersburg, Pa.; Zion Reformed, Waynesboro, Pa.; Evangelical Reformed, Frederick, Maryland, Northminster Presbyterian, Philadelphia, Pa.; Evangelical Lutheran, Conshohocken, Pa.; Radnor Methodist Episcopal, Bryn Mawr, Pa.; First Presbyterian, Norristown, Pa.; First Methodist Episcopal, Norristown, Pa.; First Presbyterian, Lancaster, Pa.; St. Luke's Lutheran, York, Pa.; Community Church, Great Neck, New York; Dutch Reformed, Walden, New York; Dutch Reformed, Wyckoff, New Jersey; First Methodist Episcopal, Irvington, N. J.; First Methodist Episcopal, Caldwell, N. J.; First Congregational, Glen Ridge, N. J.; First Methodist Episcopal, Redbank, N. J.; Bay Ridge Union Presbyterian, Brooklyn, N. Y.; Community, Douglaston, New York; Dutch Reformed, Hastings-on-the-Hudson, New York; First Presbyterian, Glen Olden, Pa.; First Methodist Episcopal, Hempstead, New York; Macalester Presbyterian, St. Paul, Minn."

He paused for breath.

"Is that all?" I asked.

"Oh, no, but I must hurry on. I have an important meeting tonight. But tell churches which are contemplating building that now is the time to get their surveys and plans. If any church wants my services let them write *Church Management*. I will plan to see them. I can save them hundreds of dollars and give them an educational plant which they will be proud of."

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About Your Voice

By G. B. F. Hallock

It is said that "a low sweet voice is a beautiful thing in woman." A minister's voice should not be too low, but it may well be in a natural and conversational tone and not too loud. Nervous persons in a congregation are made weary and are sometimes scared away by too explosive a voice on the part of the preacher. The effect gets suggestive illustration from a story belonging to a past generation.

Bill Roarer had a tremendously loud voice. One cold morning he walked into the village hotel and shouted out:

"Good morning, landlord! How are you?"

"Very well," came the reply. "How are you?"

"Oh, I am about frozen—I can hardly talk!"

Just then a nervous traveller, who was present, ran up to the landlord, exclaiming:

"Please have my horse brought around as soon as possible."

"Why, what's the matter?" asked the landlord.

"Nothing. Only I want to get away before that man thaws!"

LUCK

Some wise observations regarding luck. "A lucky man is rarer than a white crow."—*Juvenal.*

"A pound of pluck is worth a ton of luck."—*James A. Garfield.*

"Good and bad luck is but a synonym, in the majority of cases, for good and bad judgment."—*Anonymous.*

"There are no instances so unlucky from which clever people are not able to reap some advantage, and none so lucky that the foolish are not able to turn to their disadvantage."

—*La Rochefoucauld.*

"A good character, good habits and iron industry are impregnable to the assaults to all the ill luck that fools ever dreamed of."—*Addison.*

"Hope nothing from luck; and the probability is that you will be so prepared, forewarned and forearmed that all the shallow observers will call you lucky."—*Bulwer Lytton.*

THE GATE OF DREAMS

Kneel at the gate of dreams with me and in that kneeling find

The peace of quiet thoughts that heal the tumult of the mind.

For there, the garish strife recedes,

The turmoil passes by,

And God seems more than all the creeds,

And love too sweet to die.

I have been tossed, I have been torn, I have been swept along;

Here at the gate of dreams awakes the silver lute of song.

For here, the conflict stirreth not,

The old contentions cease;

Here where the ancient hate's forgot,

Here where we dream of peace.

Oh, flange and flame and rushing tide of mottled storm and strife,

Here at the gates of dream ye pass as shadows pass from life.

For this, the ornament and shrine

Of hope and living trust

Shall show at last the dream divine

Whose doom outlives the dust.

—The Bentztown Bard
in *Baltimore Sun.*



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J. P. Redington & Co.	856	Evangelical Press	854
Royal Metal Mfg. Co.	855	The J. R. S. Co.	846
Charles Svoboda	856	Wooliverton Printing Co.	856
Svoboda Church Furniture Co.	854		
Church Lighting		Publishers	
Voight Co.	811	Abingdon Press	841
Church Music and Hymnals		Cokesbury Press	839
Hope Publishing Co.	855	Evangelical Press	854
Lamar & Whitmore	849	Samuel French	850
The Rodeheaver Co.	852	Harper & Brothers	841
Communion Service		Hope Publishing Co.	855
Individual Communion Service	857	Lamar & Whitmore	849
Thomas Communion Service	855	Fleming H. Revell Co.	855
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Greeting Cards		The Stockton Press	840
Barrett-Friedman, Inc.	849		
Holy Land Travel		Typewriters	
James Boring Co., Inc.	813	Pittsburgh Typewriter & Supply Co.	849
Hotels		Ventilation	
Majestic Hotel, Phila.	813	Spencer Turbine Co.	852

RELAXATION

The Latest Method

Mother: "How can you tell me that you washed your ears when the wash cloth is not even wet?"

Johnnie: "I gave them a good dry cleaning."

A Scotch Honeymoon

And then there was the Scotsman who went to Niagara Falls on his honeymoon. Asked about the health of the bride, he explained that she had stayed home—she had already seen the Falls.

Saved and Dismissed

The Judge (sternly): "Well, what's your alibi for speeding sixty miles per hour through the residence section?"

The Victim: "I had just heard, Your Honor, that the ladies of my wife's church were giving a rummage sale, and I was hurrying home to save my other pair of trousers."

Judge: "Case dismissed."

—*People's Gas Club News.*

Pre-School Jest

Dean: "When do the leaves begin to turn?"

Johnny: "The night before exams."

—*The Baptist.*

A Man's Job

There is a young husband who occasionally wipes the dishes. The other day he refused, saying it was "not a man's work." The wife got the Bible and read from II Kings xxi. 13: "And will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." The young man returned to his job.

—*Christian Register.*

A Bore

"Here is the standard definition of a bore," says Dr. Charles R. Brown: "A bore is a man who talks about himself when you want to talk about yourself."

A Detailed Report

The superintendent had severely criticized the trainmaster for laxity in reporting accidents.

Only a few days later, the superintendent received the following wire: "Man fell off platform in front of speeding engine."

To which the superintendent wired: "Advise details."

The trainmaster replied: "No one hurt; engine was backing up."

—*Royal Arcanum Bulletin.*

Official Adviser

Bump: "Has your wife learned to drive the car yet?"

Bumper: "Yes, in an advisory capacity."—*College Humor.*

Our Barber

Barber (shaving a customer): "Will you have anything on your face when I've finished, sir?"

Victim: "Well, it doesn't seem likely."

—*Christian Endeavor World.*

A Daily Good Turn

"It is the duty of every one to make at least one person happy during the week," said a Sunday-school teacher. "Have you done so, Freddy?"

"Yes," said Freddy promptly.

"That's right. What did you do?"

"I went so see my Aunt Mary, and she was happy when I went home."

—*Capper's Weekly.*



▲ ▲
Swedish Evangelical
Lutheran Church

Gowrie, Iowa

▲ ▲ A Recent Wurlitzer Installation

EACH Wurlitzer Church Organ is designed for double pleasure. For the artist who plays it, it is given instant response, dynamic precision in shading, a stirring, happy tone contrast. For the hearer, it is endowed with the ability to create beauty in sound: giving life to all the loveliness which sacred music holds. The Wurlitzer Church Organ is fit to interpret man's most majestic melodies.



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